

THE CHINESE RECORDER

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Christians Face The New Situation

EDITORIAL

THE MEANING OF JERUSALEM.

"What do we expect of the Jerusalem meeting?" For three days about the middle of February, 1928, most of the China delegates to Jerusalem and about thirty other Chinese Christians and missionaries tried to find guiding answers to this question. There were no findings. Probably no statement or report as originally presented in this Conference will appear at Jerusalem. The China delegates will spend their time en route to Jerusalem studying their message to the meeting on the basis of these discussions. The Editor, however, wishes to give his impressions, mainly in his own words, as to present outstanding emphases in Christian thinking as developed in this informal conference.

Three anticipated fruits of Jerusalem stood out. First, **Anticipated Christianity** is more international and stronger numerically **Fruits.** than any other existing religious group. The chief task of Jerusalem is, therefore, to consolidate the position and coordinate the forces of its Protestant division. Second, the chief problem of the Christian forces in China is to make their efforts really China Church-centric. Third, the outstanding challenge to Christians everywhere is to make their religion and conduct more genuinely and adequately *Christ-centric*. On the one hand Christians need to show a more direct and dynamic loyalty to Christ. On the other hand they must demonstrate more fully his experience of God and his moral courage against

widespread violations of human and divine values in domestic and international life. To refocus the Christian's faith and conduct is, therefore, the primary call to those privileged to meet at Jerusalem.

ECONOMIC AND SPIRITUAL AUTONOMY.

Generally speaking western Christians live on a much higher economic level than that of the Chinese Church. Such a difference of economic levels did not trouble the primitive missionary enterprise. Primitive Christianity, therefore, cannot furnish precedents in economic relationships for the modern Christian movement. One cannot imagine western Christians attempting to share their experience of God with China and at the same time declining to share their purse. Now economic prosperity often reduces spiritual vitality. Religion in the West faces precisely this obstacle! And right at this point emerges a difficulty in the present relations of Christianity in the West and that in China. Chinese Christians often tend to build up institutional and church work in China on the basis of the standards incident to the higher economic level of their western colleagues. They may easily, therefore, become more intent on the economic aspect of Christian work than on developing their spiritual vitality. Thus the influence of their economically strong colleagues may deflect their interests and aim. Economic pressure may obstruct spiritual aspiration (see page 143). This situation, however, Chinese common sense will tend to control. But another aspect of this international Christian economic relationship is less easy to analyse and more difficult to direct. It is generally conceded that many churches and other Christian institutions in China will, for a long time, need the economic help of western Christians. But how can this need be met in a way that will create or promote spiritual vitality? Many Christians—some Chinese as well as missionaries—assume that economic independence is a *sine-qua-non* of spiritual vitality. If this is true then Christianity in China must depend on its own purse ere it can attain spiritual vitality! Often those who urge this Chinese Christian economic independence end their arguments by a weak admission that economic assistance is at present inevitable. In consequence they acquiesce in doing that which they claim militates against their chief purpose—building up the spiritual life! This is an opportunistic attitude! They do not, however, advocate that the western Christian in China should live on the same economic level as his Chinese associates. But for the western Christian to live deliberately on a high economic level urging the Chinese at the same time to eke out on a low one can only result in short-circuiting his efforts at *spiritual* sharing. What then might be done? Apparently we must find ways of sharing economic as well as spiritual resources that will build up the spiritual vitality of both those on the lower and the higher economic

levels. Herein is one of the issues facing Jerusalem. To tell the Chinese Church it cannot be spiritually free and receive economic help is to make it feel that all such help violates its spiritual life. This question we can only pass on for discussion. We do not attempt to settle it. We wonder, however, whether it is not possible for western Christians to share their economic resources with Chinese Christians, in so far as they want them, without at the same time expecting Chinese Christians to work western Christian methods or think according to western codes. If western Christian economic assistance hinders the spiritual life of the Chinese Christian it ought not to be given. But need it? We are inclined to think not. But what do you think?

CHINA'S CHIEF CHALLENGES TO CHRISTIANITY.

What are China's chief challenges to the Christian Movement? Much said in this three days' discussion bore on this question. It is impossible to give the many varied answers in detail. Judging by the interest they evoked four such challenges stood out in the minds of those present above all others.

Non-Christian Religions.

First, there is the relation of Christianity to non-Christian systems. These, it was recognized, Christians need to understand better than before. They should also appreciate their inherent and worthwhile values. The non-Christian religions, however, were not viewed as constituting Christianity's primary problem in China. Buddhism is (see page 174) alert and still somewhat influential. But none of China's religious systems are sufficiently articulate or aggressive to make a mass attack on Christianity. The challenge they present is pedagogical mainly. They are deeply woven into Chinese thought and life. Many of their concepts, therefore, do and will continue to influence thinking about Christianity. Some of their dominant concepts will affect indigenous attempts to think through Christian concepts. But they affect primarily the task of religious education.

The second problem is much more significant. It is the hoary cult of war. On this universal and devastating practise the discussion was at times quite fiery.

The Chinese present challenged this "Christian" habit, though they admitted readily that China belongs to the family of nations in this regard. Some urged that Christians should decline to take up arms. Considerable numerical and moral support for such a gesture of moral determination is developing in England, Germany and the United States. Others urged that war should be outlawed; still others that Christians must find a substitute for it. We cannot discuss at length these proposals. The Conference was, however, convinced that Jerusalem must make a pronouncement that will help decide the fate of war.

Disunities of Christianity. The third challenge is to a real conquest of the disunities of Christianity. This is not a matter of denominational predilections alone. It goes deeper than that. Christians need not worship or organize their churches in the same way. But Christianity needs to demonstrate its ability to unify the spiritual life around its one supreme manifestor of spiritual values, power and God. All civilizations and nations are terribly in need of such a unifying spiritual dynamic. Christians *must* rise above their disunities of thought and ritual to where they can make it realizable. Many of the challenges confronting Christians are international, such as war, modern industry, and race problems. The missionary movement has created a world-wide Christian force. It has been the biggest factor in building up international contacts and understandings. Its own disunities must be controlled to the extent that its world-wide forces can make a mass attack on existing international menaces. Christians must lead in making the world a better place to live in as well as make individual men better. Conversion and conduct go together. Christian disunities, therefore, prevent the full use of Christian resources. Christians must stop fighting one another if they are to fight successfully the world's growing materialism. That applies to theology as well as war.

Modern Science and Philosophy. It is, however, in the rising challenge of modern scientific and philosophical thought that Christianity finds its fourth and greatest difficulty. That is as true of China as of the West. It is this which has created the urgent necessity of restating the Christian Message. On this the Conference seemed to agree though little was done to meet the situation. A tentative opinion or two are, however, worth passing on for consideration. The Christian should be willing to tackle any question of man's spiritual or social life and equally willing to run the risks inherent in searching for adequate answers. Again while holding that certain values are absolute to faith and experience he should not assert absolute knowledge of anything. Christians should not assert that they know all of truth. They should, however, with determination deny that men can know nothing but material things. "Christianity knows in part; and goes on seeking to know more." Thus can Christians make it clear that their faith is scientific. Faith cannot, it is true, be boiled in a test-tube. But it can be tested by experience which must take its place by the side of the test-tube.

Christianity's Chief Difficulties Western. Of these four challenges three are inherent in "Christian" civilizations. Christianity has brought its own disunities and helped bring the scientific thought of its civilization to China. Its modern centers of origin have indulged in war on a bigger scale than any other groups of people. Christianity's present most threatening difficulties

arise, therefore, in the civilizations which are nominally "Christian." That is another problem primitive Christians did not have. Modern Christians cannot evade these issues. They must meet social as well as spiritual challenges. They must dare to experiment to find solutions. It is worth noting, also, that China's non-Christian religions are likewise facing this modern challenge of scientific thought. It is distracting the religious life of men everywhere. That religion which first shows the way to make religion vital in a scientific world will win and hold spiritual leadership. "Christianity," said one report to this Conference, "will be tested by the way it meets the impact of modern thought." Christianity's chief challenges are a western product!

THE DISTINCTIVE CHRISTIAN CONTRIBUTION.

This Conference urged that Jerusalem should give *special thought* to the distinctive contribution of the Christian Movement. What, in other words, is the distinctive Message of Christianity? The presence in China of about 130 different Christian groups, many of which have distinctive view-points, gives point to this question. Thoughtful Chinese are now viewing Christianity as a whole. Its variations in thought cause them often to think furiously. To make a contribution to the upbuilding of the world's spiritual life each religion must have a distinctive element. As to Christianity's distinctive contribution a number of points were made. Its dominant contribution is Jesus Christ. His life and teaching disclose unity in the universe, human life and in man's relation to God. It is, of course, just this emphasis on unity that Christian disunities tend to blur. In realizing him and practising his way of life comes the fullest development of human life. His challenge to the fact of sin and his sacrifice on the cross stand out as guiding points to spiritual conquest. Emphasis was laid on the mystical aspect of conversion and experience. Fellowship with Christ means moral courage. God can be a part of man's own life and knowledge. One fruit of Christianity is a *spirit* of fellowship that is unique. It is this same spirit of fellowship that Christians must make more manifest than ever before. The above is, of necessity, incomplete. It serves, however, to suggest one important question coming up at Jerusalem.

THE CALL FOR COOPERATIVE CONFIDENCE.

To no small extent the Christian Movement in China has passed over to Chinese leadership. This has long been desired. Numerically this leadership is weak, and often finds itself bearing burdens for which its experience is insufficient. For the first time this Chinese leadership has representation in a Christian

world meeting. It faces tremendous difficulties. Christian students considering service in Oriental lands (page 176) want to hear their call from nationals of those lands. "Mission" text-books, so one well-informed mission administrator tells us, will in future have to be written by those same "mission" land leaders. Above all western Christian churches now have to deal not with their own missionary representatives but with these same native leaders in the lands in which they support the work. Hence arises the problem of creating in the minds of western Christians such an understanding of these Chinese Christian leaders that will enable them to transfer the confidence formerly placed in their missionaries to the now definitely inaugurated Chinese leadership. On the part of the Chinese Church it is up to its leaders to make known to their western sympathizers their needs, aims, and capacity for carrying on the work. It is sometimes easier for missionaries to view this transfer of responsibility to Chinese with a larger degree of equanimity than their western supporters find possible. On the part of western churches, therefore, it is necessary that they learn as quickly as possible who these leaders are and what they have done and can do. This hesitancy of western Christians is perhaps natural. At this point western Christians need to apply the adventurous experimental spirit of the scientist. They must share all their resources with Chinese Christians and then trust God to lead them to use them aright. This question did not, in this three-days' conference, receive as much attention as some others. But it was noted as one practical aspect of the changes that have come to the Christian Movement in China. Jerusalem will do much to create that cooperative and mutual confidence which is needed for the future prosecution of Christianity in China.

TENTATIVE APPROACHES.

It should be understood that everything given above was in the nature of a tentative approach to the discussions to be carried on at Jerusalem. Likewise the meeting at Jerusalem will in the main think tentatively. No problem mentioned above is insoluble. Yet not one of them can be lightly faced or evaded. They are all inherently difficult. Those who have gone to Jerusalem will not only enjoy a high spiritual privilege; they also face a strenuous task. For after all we hope that Jerusalem will give us some definite leads for the future building of Christianity. We hope this meeting will exhibit that moral courage which is a distinctive fruit of Christianity. The delegates go to face world problems. They also go to meet God where Christ met Him. This latter experience will make them able to meet the challenges. Meanwhile those who cannot go, can pray. That is their privilege and duty.

Position of Christian Church in China

DJANG FANG

I. THE FOUR PREVAILING ATTITUDES.

THE political, social and economic changes of the past year mark a new epoch in the history of China. Of course each one of us has his own memory of the events that have taken place, either from his reading of the newspaper accounts, through reports of persons who suffered from these changes, or from his own experience. It is not necessary for me to describe these events again; but I do wish to point out some of the attitudes which are the net results of such changes.

First of all, there is a sense of uncertainty among the people everywhere. On account of this feeling the business man does not dare to take even the ordinary risks in running his business; people do not dare to leave their home towns because they are not certain about the trains or other means of communication; students, because of this, have even dropped their studies for the time being. No matter where we go we find this sense of uncertainty.

Perhaps it may seem at first thought a contradiction to say, that just because of this sense of uncertainty about the future, there has come about, especially among the younger men, another attitude—a sort of reckless feeling that nothing matters. According to our Chinese psychology in the past, everything was to be done according to certain rules and ceremonies. Certain objective norms were understood as determining conduct. But now, these have, in many cases, been thrown aside. There is an atmosphere of haste, an unwillingness to let things take their usual, slow course of development. People want to get rich by some sudden process. They will take a desperate chance. Soldiers want to be promoted more rapidly than they could normally hope to be. They will take any chance that offers. Ambitious men want to get into power. They will take reckless risk. There is everywhere the desire to get ahead, not by gradual processes, but by taking a sporting chance.

The situation has brought about, then, these two different attitudes. Some people feel that there is no use doing much of anything, because one cannot plan for the future with any certainty; others seem to feel that one might just as well do almost anything, no matter how far it is a departure from custom, since we might as well have what good things we can in the present. As an outgrowth of this feeling we have the attitude of disobedience. In the past the professors and teachers were in control of schools, but now the students determine the policies. In the

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

army, in former days, it was the higher officials who logically took charge of the whole army; obedience was the absolute requirement for all the lower officers and soldiers; but now the pendulum has swung to the other end. In the earlier days, the manager of a business corporation was supposed to run its affairs; but now the employees are seeking to seize this control and to dictate the policies to be followed. The old habit of obedience has gone. Because of the sense of recklessness and of the strong spirit of revolt, if any pressure is brought to bear from those presumably in authority, it results in a spirit of destruction which says, "Down with Everything!" For instance, in the army, when a higher officer tries to give commands to his lieutenants which do not please them, they simply say, "Goodbye! We will join the other army." In school, if the teacher tries to impose a lesson which is more than usually difficult, or to discipline a pupil in any way, the result is apt to be a revolt on the part of all the students and possibly the driving out of the teacher. And in business corporations, when some rule is passed for the benefit of the whole, if it does not happen to appeal to a certain individual in the company, he stirs up a strike.

These are the four results of this sudden change, and they operate in the field of religion as well as in these other walks of life.

II. THE CONDITIONS OF THE CHRISTIAN CHURCH IN CHINA.

In these days of keen interest in conditions in different parts of China, anyone who has travelled in various provinces of North and South China with the object of obtaining through personal interviews with the leaders in these centers and through his own observations an idea of the prevailing conditions of the country is, as a matter of course, asked to give his impressions. May I venture to classify the Christian churches in China into two main groups, using the Yellow River as the boundary line. Those churches in the north are under the protection of certain forces. They can carry on their regular routine work and plan for their future program. To a very large extent, the activities of these churches have not been interfered with at all. Those churches in Central and South China are largely affected by the present movement and by the political, social, and economic changes which have taken place. Some church buildings have been destroyed or occupied by soldiers without any invitation. School buildings are being used for other purposes. Hospitals have been taken over by the local authorities and evangelists and their missionary friends have been maltreated. Public buildings and private residences have been robbed and looted; the programs of the church have been stopped, and the enthusiasm of the members, as well as their numbers, is gradually dwindling away. Personal contributions, in some places, if not altogether stopped, have largely decreased.

The group of churches in the north may be further divided into two classes: in the first class are the churches which do not recognize the fact that this tide of change is coming, and still consider the events in Central and South China as local happenings of no interest to them. There is no awakening to the fact that they should take a lesson from these occurrences and prepare for the future. This is due partly to their own easy lives and to the fact that their work offers no very troublesome problems.

There is another class which realizes that although the tide of change has not reached them as yet, sooner or later it will come. They are trying to make every possible preparation to meet it. In the schools they are trying to increase the Chinese membership on their Boards of Managers, and also, whenever possible, to secure Chinese presidents. In the church, committees of one sort or another have been organized to assume more responsibility in running affairs, so that if conditions grow worse and the missionaries should have to evacuate, school work and church work could still go on without being seriously affected. In the matter of finance, also, control is being shifted from the hands of the mission to these committees of the Chinese Church. Where the actual control has not been transferred, budgets are being allotted to the committees.

The Christian churches in Central and South China may be further divided into three classes: those which are still in the stage of strain and stress; those which have gone through the stage of destruction and have not been able to reconstruct; and those which have also passed through the stage of destruction, but which are now pressing forward eagerly and with new impetus to the reconstruction of their churches.

In some of the churches that have undergone a period of attack and destruction, conditions are now apparently peaceful; but forces of possible future disturbance are still working under the surface, and the church has no sense of safety, but rather a dread of what may happen again. Although they are planning and working, it is a question of feeling their way, step by step, rather than planning definitely for the future.

Some churches, following severe persecution and ruin, have been driven into a stage of passivity. This is partly because they had not been prepared to meet such a catastrophe. They were without organization. Now, the hard time has passed, but they are left pessimistic, and without heart to attempt any reorganization. Church buildings are still there and, in some cases, evangelists may be there, but there is scarcely any life left in the church.

In the third class are churches characterized by three things: (1) They had a fundamental faith; (2) they had gone through some kind of preparation for their difficulties; (3) they had some sort of organization which could assume responsibility during the transitional period. Among

Christian believers there are three types. To some of them, the Christian religion is an intellectual apprehension of the Christian truth; to some others, Christianity is a kind of social service for humanity; but to a third group, the Christian religion is their deep personal belief in the salvation of their own souls and in the betterment of humanity and in the blood of Christ which has actually redeemed them from their sins and brought them into a new and fuller life. As a well-known Chinese professor in a great Christian University in China has said, "Only these believers in the great fundamental personal and social redemption of Christ can stand the test of such a crisis."

III. THE PROBLEMS OF THE CHRISTIAN CHURCHES.

First of all, there is this problem. The Christian church is apparently losing her grip, not only on the young people, but on old people as well. Not very long ago the "truth" of Christianity was accepted without question, but now it is highly questioned. Not very long ago, the three-fold function of the Christian church as expressed in its churches, schools, and hospitals, was considered to be the wisest means for the fulfillment of the aim of Christianity. But now, this is no longer taken for granted and objections are being raised in some quarters to these institutions. In the past, forms of worship which induced reverence to a very marked degree in the worshippers were followed blindly or unconsciously, but now they are losing their grip. Even some terms like those of "redemption" and "salvation" which were full of meaning and love have now become somewhat ambiguous. It therefore seems to me that the greatest problem of the Christian church now is how to present the life and work of Jesus Christ in such a manner that it can be understood by the Chinese and welcomed by the believers. *The exaltation of Jesus Christ is our first problem.*

There is strong division in the church. It may be due to differences of age, of intellectual outlook, denominational heritage, of class distinction and of racial backgrounds. Among the older members there is an unconscious tendency to put a heavy weight upon the prestige due to old age, which often produces a reactionary attitude on the part of the younger generation. Among the younger members, often an enthusiasm for accomplishing tangible results makes them liable to disregard the experience of the old. In certain groups emphasis is placed on the intellectual apprehension of the faith as expressed in certain creeds which are held to be true yesterday, today and in the ages to come; while in others, the emphasis is on experience and the evolutionary processes, so that there is no unchangeable truth. While denominational heritages, as has been shown, have a value for western Christians, their value for the Chinese Christians is highly debatable. Some regard denom-

nationalism as necessary for a better development of Christianity in China as well as in western Christendom; while others look on it as a stumbling block in the way of union. Administrators, under the obligation of maintaining the church work and running the machine, often unconsciously display an attitude which is popularly denominated as "imperialistic" and which is extremely offensive to those in the position of assistants; the evangelists, on the other hand, though admitting their lower rank, consider that their work is just as important as the other, their contribution to the Christian cause, at least equal to, if not greater than that of the administrators. Considering the differences of environment and background, of customs and education, such conflicting points of view are unavoidable; but unfortunately they often work, not for mutual benefit, but to distraction and weakness. Only in the warmer atmosphere of a closer fellowship, can such obstructions and divisions be removed. *So the second problem of the Christian church is how to unify the whole Christian church as one living organism.*

It is not fair even to ourselves when we are not proclaiming, through every Christian agency, the truths which will operate to produce Christ-like character. Now is the time for the Chinese Christians, as well as our missionary friends, to evaluate the three-fold functions of the Christian church to see whether these are the best means for the production of the expected results. There is the fear abroad that these functions are becoming commercialized and that they are losing sight of the original purpose in their founding. Perhaps this is unavoidable when we get into specialized fields and a larger amount of remuneration for services is required. No matter how specialized these fields are, it is highly questionable whether the Christian church should be responsible for any institution which cannot have as its first aim the making of Christ-like character. It is further doubtful whether the indigenous church of China, within the near future, can be fitted to take hold of such responsibility. *So the third problem of the Christian church, it seems to me, is to find out what are the best means to use in the future for the production of Christ-like character.*

Everywhere I went I found complaints of economic pressure. This may be due to the sudden change in the economic situation. It may be due to the wrong emphasis of the Christian church. It was remarked by one of the pastors: "When the mission started its work it did not make it clear and definite that it was aiming at an indigenous church so far as the finances are concerned; but now they are gradually decreasing their contribution. It is pretty hard for the Chinese Christians to undertake such responsibility." This represents the feelings of one group at least.

Again, in some instances, the work was started in a haphazard way without any coordinating program. Thus we may find in one city four

or five churches of the same denomination within the area of one square mile. When these churches have developed to big institutions, it is obviously impossible for them to become self-supporting.

In many places, the first emphasis seems to be on the material side of things—such as how to get money to build their church, how to get money to start an educational institution, how to get money to build up a hospital, how to run a finance campaign to pay the salaries of the evangelists or pastors. When money is got, it seems to them the ultimate function of the Christian church has been fulfilled. Certainly the material side should not be the leading element in the characteristics of the indigenous church, and the main emphasis of the work of the Christian church. Even as a matter of financial policy, the spiritual side of the church should be emphasized first. "Seek ye first the Kingdom of God and all these other things shall be added unto you." *So the fourth problem of the Christian church is how to deepen the spiritual life of her members in order that they may meet all their responsibilities.*

Of course, this is the result of my own personal observations. It may be mistaken or it may be wrong emphasis on things. Criticisms or suggestions will be highly welcomed.

What Are Western Christians Thinking About Christian Work in China?

A. J. FISHER

LET me say first of all that the attitude of the people generally in the United States, and, I believe the same is true of Canada, is that of sympathy with the national aspirations of the Chinese people. Usually, when criticisms are made at all, they are made sympathetically. To most people the troubles in China are a puzzle indeed. China's alignment with Communism and other extreme forms of Soviet socialism alienated many people, and her attempt to purge herself of these extreme socialistic movements is hailed as a reawakening on the part of the Chinese to their good sense of a stable social order. There are those who say that the cause of missions in China is a lost cause and that the only results that Christian missions have had is to stir up antagonism. Some of these same kind of people will say, "What is the use of disturbing the people about their religious beliefs and practices, anyway?" Of course some of these sentiments can hardly be classed as coming from Christians, at least they are not real Christian sentiments.

All church and mission organizations find it most difficult to secure funds for carrying on the work in China. This is especially true for

funds for property of any kind. If any resentment is manifested on the part of the Christians in the United States towards China in any way, it is particularly expressed in regard to the ruthless destruction of property, of schools, hospitals and churches by the soldiers or rabbles in various parts of China.

Some advocate the withdrawal of mission forces, at least for the time being. In effect, they would say, "Christian missions have presented Christ and His teachings to China, now let the Chinese make of it what they will. They have taken over or closed the mission schools and hospitals, destroyed a great deal of property, made it impossible for the missionaries to reside in the interior in safety, killed some of them, maltreated others. Wait until they are done quarreling among themselves and with us before we do anything more."

One fine Christian gentleman, who desired to put up a memorial to a loved one, expressed himself thus: "The land and the people appeal to me, but I do not feel it is quite safe and therefore cannot bring myself to giving the contemplated sum for a memorial to be built in China."

The attitude of the Chinese church and Christian leaders towards missions, and particularly the turning over of the work formerly carried on by them, was at first misunderstood. When, however, it was made clear that these were not demands made upon the missions, but an expression of what was considered to be best for the sake of the work, the matter was thought of rather as an indication of growth and strength of the Christian church in China.

The consummation of the organization of the General Assembly of the Church of Christ in China was given wide publicity in the press, both secular and religious, and has had a splendid effect in restoring confidence in Christian work in China.

Fortunately, there are those who believe, and act on it too, that Christian missions must be sustained at all cost, that the present chaotic condition in China is only another indication that she needs more, not less, of Christ's teachings. Knowing what the Christian church has done in the past, not only in China but throughout her whole history, they have faith that China will soon come to realize what a stabilizing influence the teachings of Christ are, and, instead of spreading hatred, will adopt a policy of good will in her relationship to other nations; instead of a Communism which says, "Take," will substitute a Communism which says, "Give"; instead of a social order where class is set against class, will find that only as mutual respect, unselfishness and love prevail, can a nation prosper.

That China has lost in the esteem of the Western people there is no doubt. For example, formerly when reports of famine, such as are given in the papers, were made, the American people would speedily seek ways and means to help. But today, it is very difficult to secure

sympathy, for coupled with this news about the famine there is in the same column usually news about war or factional strife, and when the public reads the story of the general who is supposed to be ruler over these very famine-stricken districts gambling away several million dollars in one of the port cities, it is most difficult to arouse sympathy and secure help.

I have here reported what I have seen and heard in various parts of the United States and Canada, and the impressions received. I should like to make it more optimistic. Needless to say I have tried to interpret China wherever opportunity was given.

To sum up in a sentence, it is my conviction that China still has many friends here. She has lost the esteem of some, and in her national aspiration has gained the admiration of others, but that she has the good will of all cannot be disputed.

How Shall We Think of Jesus?*

ANDREW C. Y. CHENG

THE subject to which I would like to call your attention is, How shall we think of Jesus? I am not going to treat this subject theologically but as a practical question that confronts our Christian minds to-day. To the casual observer the anti-religious movement in China to-day seems to show that religion is rapidly declining and that it has lost its grip upon the minds of many people. Deeper study, however, shows that this is not entirely a true picture. On the contrary, there is a deep yearning after things spiritual and an earnest desire to formulate a new philosophy of life and a persistent demand for a satisfactory explanation of many religious problems. One of the problems that confronts the minds of students to-day is, How shall we think of Jesus? A non-Christian writer recently said that the life of Jesus has no historical basis; it was constructed purely out of human imagination. Others proclaim that Jesus was nothing more than an ordinary human being. In view of these sceptical ideas how shall we as Christians formulate our conception of Jesus? Who was he? What was his relation to God? The answer to these questions is suggested in the 16th chapter of the Gospel according to Matthew. As we recall, the incident took place near the city of Caesarea Philippi where Jesus asked his disciples saying. "Who do men say that I am?" And they answered. "'Some say John the Baptist; some Elijah; and others Jeremiah or one of the prophets.'" Then looking earnestly into the eyes of the Twelve he

* A sermon preached in the chapel of the Peking Union Medical College.

asked, 'Who say ye that I am?' Simon Peter answered and said, 'Thou art the Christ, the Son of the Living God.' 'Blessed art thou, Simon,' said Jesus, 'out of men like you I will build my Church and the forces of destruction will not overcome, it.' "

From the day of this conference at Caesarea Philippi down to the present there have been two conceptions concerning Jesus of Nazareth. According to one conception Jesus is a man, a great man, truly wonderful, but only a man like Socrates or Epictetus, Confucius or Buddha. According to the other conception he is the Messiah, the Son of God, unlike any person that has ever been or that will ever be. The first of these two conceptions is easy to understand. If we say that Jesus is only a man our minds can master him. We are familiar with men, even a great man is within our comprehension. But if Jesus stands in a class by himself, if he combines in his nature the qualities both of God and of man then we have a problem on our hands. However, a conception is not to be rejected simply because it is difficult to hold. We are not after easy conceptions but the truth. For instance, if we say that the earth is the centre of the universe and that the sun and the moon and the stars revolve around it, we have a conception which is quite easy to understand. But if we say that the sun is the centre of the solar system and that it is revolving around some other sun which sun is revolving still around another, then we have a problem to work out. The question now is not which conception is easy to explain but which one is true?

The same might be said as regards our conception of Jesus. If we say that Jesus is only a man and nothing more, then there is no room for argument. On the other hand, if we want to account for the uniqueness of his personality and acknowledge him to be more than man, then we must get back at the facts and find out just in what ways he is unique. But how can we do this? Some things can be told and explained. For example, we can tell a man how to go to Tientsin from Peking. We can tell him when Confucius was born or when the Republic of China was founded, but there are other things that cannot be told so easily. For example, we cannot show a man beauty by talking about it; he must see it for himself. We cannot describe music; a man must hear it for himself. We cannot define love; a man must love before he can know what love is. In the same way we cannot by telling a man about the unique personality of Jesus make it clear to him; he must try to apprehend it himself. In his letter to the Corinthians, Paul says, "The natural man receiveth not the things of God, neither can he know them because they are spiritually discerned." Again and again we find Paul asserting that the Gospel which he preached had not been told him by anybody; it all came as a revelation made to him in his own heart. The personality of Jesus, therefore, cannot be demonstrated to a man whose heart is not right toward God. Supposing that it can be proved like an

experiment in chemistry, then such spiritual demonstration is possible only to the humble and the receptive mind. This is not to say that there is no basis for the Christian belief in Jesus or that such belief is confined to a few. The point is that in discussing a question of this kind we must have the right attitude. Before touching upon the fundamental issues of the problem let us consider for a moment the reasons why men to-day should prefer to think of Jesus as a man instead of the Son of God.

In the first place, we are apt to think of Jesus as a man because of the historical information we have recently gained concerning his earthly life. In the last generation there has been an immense amount of new information obtained from travel, archeology and the discovery of old literatures that has made first-century Palestine a living place for us. The social, economic, and religious life of the people in Jesus' day has been brought to light and made vivid in our minds. This endeavor to recover the historic life of Jesus is still going on. As a result, it has modified our conception of Christ. We no longer think of Jesus as a King sitting on his throne and coming in the clouds of heaven but as a gracious and courageous man who lived and worked and died. To be sure, this historical information has helped us a great deal in constructing the life of Jesus, but it has caused many people to miss the inward vitality of Christianity. For if all we can find in the Master is merely a man who lived 2,000 years ago then we have lost him and his real significance. The glory of his life lies not in his earthly ministry, great as it was, but in his revelation of something eternal. This we learn from the Fourth Gospel in which Jesus said, "He that believeth on me believeth not on me but on him that sent me."

In the second place, we have lost the real significance of the person of Jesus because we have over-emphasized ethical teaching. For a long time in the past the Church has tried to exalt the person of Christ by singing great hymns to him and repeating beautiful creeds about him, but now men are tired of these old formulas and exaltations, and are eagerly looking for Jesus as a teacher of righteousness, brotherhood, and peace. Men feel to-day as never before that the ethical principles of Jesus should be made the foundation stones of our modern civilization. This is true especially in China where the minds of people are more practical than philosophical. Naturally the ethical principles of Jesus as they are related to modern life have a greater appeal than a discussion of his nature. In other words we are not so much interested in what he was as in what he said and did.

This tendency, however, should not keep us from seeking the reality of Jesus and defining his relationship to God. We cannot be content with hero worship. There must be something in his personality that is really unique. Now without touching upon the philosophical aspects of this question let us consider certain fundamental facts.

First, we have a record of the claims made by Jesus himself as to his relationship to God. The books of the New Testament give us a wonderful portrait of the person of Christ. In this beautiful record we find Christ making tremendous claims upon the minds and hearts of men. He says, "Come to me!" "Follow me!" "Abide in me!" "If you love father or mother or wife or child more than me you are not worthy of me!" "You are my friends if you do whatever I command you!" "Why do you call me Lord if you do not the things that I say?" Now the reason he was able to make such claims was because of the conception which he entertained of himself.

Not only that, he always lifted himself above everything and every person. For example, he lifted himself above the Scriptures. The Scriptures in Jesus' day were exalted by the religious leaders of the people. They considered the Scriptures as more sacred and more authoritative than the words of Jesus himself. But Jesus' attitude toward the Old Testament was not bound by any authority or Jewish Law, for he always says, "It is written . . . but I say." This explains why people were astonished at his teaching and said that he taught as one having authority. Again he lifted himself above the sacred institutions of his nation. He placed himself above the Sabbath. "The Son of Man is Lord of the Sabbath." He exalted himself above the temple. "A greater than the temple is here." "No two stones of this temple will be left standing one upon the other, but destroy this temple of my body and I will raise it in three days." Once more, he lifted himself above Solomon, the wisest Hebrew that had ever lived. "A greater than Solomon is here." All the other characters in the Bible confess themselves to be sinners. From Moses down to Paul they all use the same language. "Who am I?" "O, wretched man that I am!" "If we say that we have no sin we deceive ourselves." But Jesus claimed to be sinless. He said, "Which one of you convicteth me of sin?" Again, "I do always those things which are pleasing unto Him." From all these personal claims made by Jesus himself we can come to the conclusion that Jesus was truly the Son of God and belonged to a class different from that of other prophets.

The second fact which I would like to suggest is the testimony of the Christian Church. Christianity is not to be proved by a book. Put the book away and we still have the fact. The early Christian preachers did not travel from land to land holding their finger nervously on a text, saying, Christ is the Son of God because it is written so in the Bible. They pointed to an institution which had been created by allegiance to his name. The growth of the early Church is one of the most wonderful phenomena in history. It grew more rapidly than the historians of an earlier day imagined. We make a mistake whenever we create the impression that belief in the reality of Jesus is a matter of proof texts. It

is true that Jesus occupies a most prominent place in the New Testament; but if that were all, we would have lost his real significance. Nearly 2,000 years have passed since he died on the cross, and in all these centuries he has been turning the streams of history into new channels. Lecky is right when he says that the simple record of three short years of active life has done more to regenerate mankind than all the disquisitions of philosophers and the exhortations of moralists.

Christ in history. There is a fact. We cannot fully realize this fact until we can imagine how Jesus secured his disciples. At first he walked along the shores of the Sea of Galilee and called Peter and Andrew and James and John to be his followers, and they left all and followed him. As time went on the number of his followers increased. Augustine, Tertullian, Francis of Assisi, John Huss, Martin Luther, John Calvin and a host of others followed him and cast themselves at his feet. Again time passed on, and we have among his followers men like John Knox, John Wesley, Henry Ward Beecher, Philips Brooks, D. L. Moody, Hsi Sheng Mo, Ting Li Mei, and many others who followed him and bore witness to his name. We can go on and name thousands of others who took up their cross and followed him. What happened 2,000 years ago is taking place in our day and under our own eyes.

Now how are we going to explain this fact? Is all this due to the influence of Jesus as a man or is there something more by which we can account for this fact? If the strength of the Christian Church is not due to the higher conception of Jesus as the Son of God, which the Church has entertained from the beginning, let us remember that the other conception of Jesus as a man has been in the world from the first century until ours, and that the two conceptions have always been in conflict. After the death of Jesus many members of the Jewish Church, attracted by the beauty of his teaching, acknowledged him as a leader. They discarded the miraculous stories which were told by those who had known him best, and chose rather to revere him as a great prophet. These Jewish Christians had among them many honest and earnest men but their influence died out very soon. In the second century there was a group of thinkers who conceived of Jesus as the chief of angels, but this group did not last long until it vanished from the earth. To another group of thinkers in the third century Jesus was nothing but a lovely man. But this conception did not have a wider appeal than to its own group. In the fourth century there was again an attempt to exalt Jesus as a man but it failed in the long run. So through all the pages of Church history, these two conceptions of Jesus have met again and again, and every time they met the lower conception was rooted out and the higher conception remained.

Now we are living in a scientific age when men everywhere believe that there is such a thing as the survival of the fittest. If a form of

life survives in spite of opposition, and persists in growing through a long stretch of time, men are ready to say that this is the form of life which deserves to live. Now here we have a conception of Jesus which has from the very start been obliged to make its way in the face of the most determined opposition. It has been attacked by every weapon known to the ingenuity of the human mind. It has been subjected to the keenest analysis, but the ages have not been able to destroy it. Now when we see an idea coming out of every battle more radiant and glorious; when we see a conception making its way through the storms of twenty centuries, and coming out at last stronger than all its competitors, is it too much to say that this idea survives because it is fit to survive, that this conception is indeed the conception which God intends humanity to hold?

Now let us turn to the third fact. Our first fact was the testimony of Jesus himself, our second fact was the witness of his church, our third fact is the evergrowing experience of Christian individuals. Here we reach the foundation. The Apostle Paul always stood upon his own personal experience. When he talks to the mob in Jerusalem he tells them about the wonderful light that fell round about him from heaven. When he addresses King Agrippa he repeats the same story. Every one of the apostles speaks with the same accent and after the same fashion. Every one says, "I know whom I have believed." The story of the blind man recorded in the 9th chapter of John gives us a beautiful illustration of the value of personal experience. The Jews tried to get him into an argument, but he refused to argue. "One thing I know; whereas I was blind, now I see." On that experience the man was willing to stand. Those eyes able now to see were mightier than all the arguments which could be brought against them.

The experience of the first century has been repeated in every age. There was no greater preacher perhaps in the 19th century than Philips Brooks. He had every help that the best of ancestry could furnish. From his father he inherited many of his intellectual qualities and from his mother came most of that which made him a prophet and a leader. He was very quiet as to his religious experience, and has left behind him no intelligible record of his conversion. But his biographer declares it was as deep and thorough as that of Augustine or Luther. Before he died he wrote a letter to a young man in which he said, "These last years have had a peace and fullness which there did not use to be. I am sure it is a deeper knowledge and truer love of Christ. He is here. He knows me and I know him. It is not a figure of speech. It is the realest thing in the world. And everyday makes it realer. And one wonders what it will grow to as the years go on." The spirituality which was a prominent feature of his sermons always increased with years. There was a growing devotion to Christ which more and more mastered his

whole being. He deeply loved God and truth and men. He won the confidence and affection of the poor to an extraordinary degree. It was because he let his heart out toward them, not simply to them as a class but to each one as an individual. He never refused to wait upon anybody who needed his help. Everybody came to him and he gave himself freely to all. His love for truth was also intense. He grappled successfully with the intellectual difficulties of the day and fairly conquered the doubts of his age. There was in him a strong compulsion to translate the old doctrines into the convictions and language of modern life. He interpreted Christianity largely in the terms of the class among which he moved, in whose society he had been brought up.

We can go on and point out a number of others who have had similar experience of Christ. Such testimonies are not wanting in our own country. In relating the story of his religious experience a young man in East China told us how his conversion was brought about. He said while he was a student at Soochow University he felt that the Western religion is not needed in China because she has a culture and spiritual heritage of her own far superior to those of the West. He was so hostile to Christianity that he made a platform speech one time before his school authorities expressing his intense hatred of this religion of Christ. Afterwards he went through some bitter experience in his personal problems which seemed too difficult for him to solve. At this time a series of meetings was held in his college conducted by John R. Mott and his associates. This young man attended these meetings every time, and, as a result, he was baptised and became a Christian. He is now one of the most influential leaders in the Chinese Church and among young people in the government schools and colleges.

Time does not permit us to go on and tell other stories. Suffice it to say that the unsearchable riches of Christ have been felt through every age and in every land. Our hymn book is full of expressions of this vital experience of Christ.

Religious Liberty in China

LEWIS HODOUS

RELIGIOUS liberty is a modern concept. While it is embodied in the constitution of many lands, it is not always recognized in practice and is often neutralized, or defeated, in many ways. The presence of the principle in the constitution is due not so much to the achievement of religious liberty as to the theoretical recognition of its value. The realization of the principle in everyday life is still in the future in the West.

In China, it can be truly said that the principle of religious freedom has hardly emerged. This is not due to the backwardness of the Chinese, but is the result of their polity and history.

The unit of Chinese society is the family, which is usually called the joint family and consists of the members of several generations on the male side. Often they occupy a large house or are the dominant group in the village. The actual China consisted of a large number of these groups. These groups have different customs and traditions, but they all agree in one respect and that is in the control of the individual by the group.

In this polity the individual had no standing as an individual, but as a member of a class with a status. He was father, son, or elder brother. Before the law he had no standing as an individual, but enjoyed the rights and privileges of the status which he happened to occupy. For example, the same crime was punished in different ways, according as it was committed by a son, a father, a husband, a wife, a coolie.

Within the family each individual was subject to a pervasive and most efficient control. He was held in place by pressure from above, from the sides and from below. The pressure from above was exerted by his ancestors and mediated by the older members of the family. It deprived him of initiative. The pressure from the sides was applied by his contemporaries and deprived him of self-expression. He must conform to the average. The pressure from below was applied by his inferiors and was in many cases quite as strong and effective as the other two. Now it must not be thought that these were in any way external. The individual was so interpenetrated by the social environment that it was the most natural thing for him to submit, not because of external pressure, but because of inward compulsion.

These three pressures so trained each individual in the formative period of his life that he found the attitudes and habits not only absolutely essential, but also most congenial. As he progressed from one status to another, he found his sphere expanding and his life enlarging. But what is more to the point, he was so possessed by the attitudes and habits of his status that he found it impossible to imagine any other kind of life.

It is quite evident that religious liberty, in the sense of taking up some other way of life, was not only unthinkable but could not be attained without cutting himself off from his group. This meant death in most cases. The only life which was worth living consisted in being a member of one of these groups and enjoying a status in that group.

The Chinese state was modeled on these family groups. Its chief function was to mediate between them and the spirit world, to keep peace among them and to protect them from hostile neighbors. In order to accomplish these purposes, it developed certain institutions. Now the significant thing is that the ancient schools of thought arose in connection

with the needs of the state. The Taoists sprang from the makers of the calendar and the diviners. The Confucianists originated from the historians of the state. While this was not true in all periods of Chinese history, it can be said that the Chinese government controlled thought. Through long periods, it absorbed the flower of the manhood of the country, and so it is not at all surprising that there was little of worth outside of this official group.

What was true of the thinking was even more true of religion. The Chinese have regarded religion as a way of life. They cannot distinguish between an inner religious life and the morals and social organization. They regard religion as a teaching and have always held that a teaching will ultimately change the morals and the family and social organization.

The fundamental dogma of the state has been that all thinking and religion must be approved by the emperor. The Shu Ching expresses it this way: "The emperor is the lord of the spirits." Every new god and every new religion had to be approved by the emperor and existed in China by the grace of the emperor.

That policy spelled danger to the various religions which entered China. Nestorianism thrived as long as it ministered to the imperial policy of the Tang and the Yuan dynasties. When it ceased to do this, it disappeared. Buddhism got its start during the period of disintegration following the Han dynasty. Its position was threatened when the T'ang dynasty was organized. It improved its position under Tai Tsung because it opened up possibilities for his imperialistic policy in central Asia, Tibet, and India. It suffered atrophy when it ceased to minister to the demands of imperial policy. Catholicism was tolerated as long as it kept its favor at court and began to weaken when this favor was lost.

A closer view of the subject brings out another very important factor. The Chinese have regarded the values connected with the state and the family life as the highest religious values. That explains why each god had to receive the imprimature of the state and why each new religion had to obtain the sanction of the emperor. The state went farther and always has insisted that these values could only be obtained through the emperor, his officials and the heads of families. In other words, the state and the family had within itself the priesthood which mediated between the gods and men and was able to obtain the blessings required by men.

If this analysis is correct, certain general observations on religious liberty will be quite clear. Under the social organization and in the historical development, there was no room for the religious liberty of the individual. The only religious liberty which he enjoyed belonged to his group. His group enjoyed the liberty of religion as long as it obtained imperial favor and that was the gift of the ruling class given

to special groups because of their function in the imperialistic policy of the state. Buddhism was encouraged and favored as long as it was useful. When it ceased to be useful, it sunk to an animistic cult among the people and to an aesthetic pastime among the scholars. Islam was tolerated because of its military power. The Jews were favored as long as they kept their friends among the official class and then were compelled to merge with the Chinese community. The Catholics suffered a similar fate and became another group, which distinguished itself by a different kind of animistic cult. They did not make any contribution to the religious life of the Chinese.

In the past, the hostility to Christianity was due to the foreign power behind it. The governing class of China saw that the missionary quite as much as the business man was building an *imperium in imperio*. Christianity by its very nature and by the force of circumstances in China has built up a group of people who belonged to the under-privileged class and has brought them to a position of power and influence. The Christian group is the best organized religious group and, in some respects, is the best organized group in China. It is a group which recognizes a set of new values. The local opposition to the Christians came from the old families, whose inertia was depriving them of their position of power and influence. It was being challenged by the rising Christian families, backed up by foreign power. More recently, the opposition to the Christian groups has arisen from their own midst and was due to people who were not thoroughly assimilated by the Christian group. In many instances, it was a struggle for power among the Christians themselves.

As to the future of religious liberty, it is difficult to prophesy. The experience of the last few months is too brief and too confused to give any light on the problem. During the military stage of a revolution, there are only two parties. A man is either a friend, or a foe. A neutral person is usually regarded as a foe by both sides because he is viewed as a potential friend of the other side. Accordingly, he suffers from both sides. Also, the revolutionary party will, and must, insist on loyalty to its program, and will employ certain methods of cultivating such loyalty. Such proceedings are incident to the revolutionary stage of any movement. The insistence on teaching the party program in the schools threatens not only religious freedom but also educational freedom. It has been tried before, especially during the Sung dynasty, when the schools were required to support the popular socialistic theory of Wang An Shih. It failed, and will no doubt fail in present-day China.

In China, there are certain permanent elements which guarantee a kind of religious liberty to the Christian groups. The Moslems are estimated at from eight to twenty million. They are a closely knit group and are sensible to the dangers ahead of them. The Buddhists, re-

presented by about a million monks and nuns, are awakening to a corporate consciousness of their mission. The Confucian church has taken the place of the state religion. The Taoist groups are dying out and will soon become only a vague influence. The large number of sects represent a new religious life in China and will no doubt make their contribution to a more varied religious life. The Christians, including the Catholics, number about three million. In the very nature of the case, these groups will not only demand toleration but can obtain it by co-operation, when the time is ready. The Christian group, in many ways, is in a position to assume leadership when the time comes in such a movement.

Christianity in China will take on a new form. In its early stages, it was a projection of the churches of the West and is a testimony to its universality. The Chinese members were brought under the influence of a cult which isolated them from their neighbors and, for a time at least, made them an intranational community. They were protected in this position by the treaties. It is an evidence of the Christian Church, both in China and in the West, that this group was loyal to China and has had no part in the betrayal of China. This cannot be said of other Chinese groups who enjoyed the protection of the West. The growth of the nationalistic spirit was felt by this community. That it was selected for persecution was due not so much to its danger as to its prominence. The winds of the revolution soon swept away the semi-foreign atmosphere which enveloped the church. The Chinese Christians demonstrated that they were nationalists.

If we interpret the present situation correctly, we have in China another nationalist church. That is not at all surprising, because the western churches have not yet adopted the program of the missionary to build up international brotherhood.

The Chinese church, being a national church, will have as much freedom as have the national churches in other lands. It will have to work for its freedom as an international brotherhood, just as the churches of the West must work for the same freedom. The main thing is to see the problem and to realize that it is the same problem in China and in the West.

The danger to religious liberty is not so much in the hostile attitude of the government or a party. It lies in that mass inertia among the people which thrives on ignorance. Religious toleration meets its greatest foe in this all over the world. More than ever before, the churches of the West and the churches of the East will need to cooperate in freeing the individual and the group for larger and fuller life, physical and spiritual.

SOME CHINESE OPINIONS.

"By 'religious liberty' I understand the liberty of holding beliefs concerning the unseen world, of propagating these beliefs, of organizing for the practice of worship and fellowship and of teaching these beliefs to others and serving society in the light of such teaching, a liberty which should be guaranteed in the Constitution of the nation, protected by the government unless it goes beyond its bounds in doing harm to society such as the harmful activities of the Boxers; it should, also, be respected by people who do not profess any particular religious faith. As such liberty is a human right it should be considered so and should be fought for when it is endangered either by political parties or by intellectual antagonism. In my opinion religious liberty in the Christian sense is love, protecting itself by legitimate means through government recognition: it is a religion vigilant and if you please, militant. It must fight for its own existence at a time like this. It must exert all it can to educate those who wish to deny us of this very precious thing without which life would be without meaning." T. C. Chao.

"Religious liberty implies freedom in choosing one's faith, freedom in practising one's religious rites, and freedom of religious propaganda in so far as these do not conflict with the law of the state. In so doing, it goes without saying that the state virtually allows freedom also to atheism, agnosticism and even anti-religious movements, to the same degree." K. L. Pao.

"By religious liberty we mean that the government should leave people free in their religious belief and training. Thus, parents can teach their children from birth what they believe to be true and good. Of course in their teaching, parents should not be narrow-minded and too dogmatic so as to inhibit the interest and initiative of the children themselves. Religion should never be subject to legal restrictions. It can only survive as the result of a gradual process of education." Z. K. Zia.

For What Am I Here? A Junior Missionary's Viewpoint

D. H. SMITH

IN the August number of the RECORDER there appeared a short article by Maxwell S. Stewart called "The Missionary for this Generation." In reading this article I seriously wondered if our definitions of the word "missionary" are not entirely at variance. When we use the word missionary, do we mean "Christian missionary" or a missionary of the culture and civilization of some specific race? If Mr. Stewart, in using the word "missionary," meant "Christian mission-

ary," there are no doubt very many missionaries of this generation who will find themselves in disagreement with his views.

Mr. Stewart says that "the missionaries of a generation ago went forth, without doubts, to give 'the Good News to a dying world.'" If "without doubts" applies to the Good News, there are to-day in China scores of young missionaries whose vital message is precisely the same as that of their forerunners. That the youth of China is not satisfied with that message is due neither to the message nor to the messenger, but to the fact that "the water of the fountain of Life" is found to be a too unpalatable drink for many of those to whom it is offered. This condition is not confined to China but refers equally to the youth of any country.

Nevertheless the good news of the gospel of Jesus Christ is a vital message, which is, and has been listened to; and the proof lies in the hundreds of faithful Chinese Christians who believe on Christ with saving faith. The Christian missionary knows that he has an experience which for him is ultimate, and which is based, neither on tradition nor on psychopathic delusions, but upon the grace of God revealed in Christ Jesus. He realises that the traditional message, far from being inadequate, is the only adequate message in that it alone recognizes the measure of man's guilt, and the greatness of God's mercy.

Let us hope and pray that the average young missionary looks upon himself as far more than the agent for the exchange of two people's experiences and cultures. We who belong to the Anglo-Saxon and Nordic races may take pride in our culture, and doubtless it compares favourably with the cultures of other races. Yet a casual perusal of the facts will surely convince any enlightened mind that there is precious little gospel to be got out of our culture. What a picture we could draw of slums, divorce scandals, greyhound racing, public and private shallowness, which though but half the picture is nevertheless part of our civilization.

Methinks it was "the good news to a dying world" as preached by our practical, hardworking forefathers which formed the foundation of what is good in the structure we inherit.

Although as a member of the Anglo-Saxon race and civilization I cannot help interpreting it, yet that is not my primary duty. Only when I forget that I am English and he is Chinese, only when "there is now no difference between Jew and Greek," can my primary and most significant work be done with a Chinese friend. So then the missionary must live, not primarily as the messenger of goodwill from one race to another, but as the messenger of God's goodwill in Christ.

The popularity of our message should never be taken as the test of its rightness, nor should we be overmuch influenced by what our Chinese brethren would have us be. The test of our message is its Christo-

centeredness, and the test of ourselves as missionaries is our Christliness. The Roman and Greek world of Paul's day was "cultured," and the Jews were a proud race, but the oft-times despised Christians preached Christ and Him crucified, and knowing what they preached the gospel triumphed.

For what then am I here? For two purposes both of which are centered in Christ.

1. I am here to witness that I live by the love of Christ, that all I have and am is of Him and through Him, and that apart from Him there is nothing that matters. In this I shall succeed or fail in so far as I am Christlike. The last generation of Christian missionaries were so successful in this that they were a constant source of wonder to those with whom their lot was cast. Even in our time, among Christians and non-Christians there is constant tribute being paid to the power of Christ in the Christian life, and that tribute is both conscious and unconscious.

2. I am here to help found, support and strengthen a little band of people who love the Lord Jesus and desire to follow Him. My duty is constantly to seek ways and means by which this people of a common birth shall become self-supporting and self-propagating, and to lead them from mere group loyalty to a loyalty to the "body of Christ." In this task of church building our predecessors were not so successful, and for very sufficient reasons. The task of understanding the mentality of a people, and of suiting and shaping the expressions of Christianity to their peculiar religious genius, is a task, not for one, but for many generations. Former missionaries had little to go upon but home base organizations. We can build on their failures and their successes.

We are left a stupendous task, which involves destruction as well as construction. We have somehow to find a way of getting rid of denominationalism in a country where it is scarcely understood, and we have to learn to make effective the Christian voice and the Christian witness as an entirety. In our task of Church building, which necessitates the removal of all that has not proved of value, and the conserving of everything that tends to strength and virility, we must take care lest, having perfected the organization for the effective preaching of the Word, we have no Word left to preach.

Naturally for these two tasks the young missionary needs every talent and every grace with which God has endowed him. He need not necessarily be a fundamentalist to have his whole nature rooted and grounded in Christ. He may believe and teach the modern scientific views of the universe and of life. He may accept the critical view of the Bible. But when asked to whom or to what he owes his highest loyalty there must be but one answer, "For me to live is Christ."

Our task is not much different from the task of a minister in the home country. Our work may be made more difficult by differences of language, racial customs, culture and civilization. But we stand at the

cross-roads of this world's life and cry our imperishable wares, and if from the mad heat of profit and pleasure one, here and there, is drawn aside to taste and drink deep, we are satisfied. If our standing at the cross-roads means only the slaking of parched lips and the glimpse of a smile to many a wayfarer our standing will not have been in vain.

Extracts from the Buddhist Ritual

K. L. REICHEL

IN order to understand Buddhism it is necessary to look at it from the inside. For this purpose some study of Buddhist ritual is apropos. To aid those interested in such study I give herewith some translations from that remarkable and well-known book Ch'ang Meng Er Sung (禪門日誦). For the purpose of saving space the numbers and form—made up of many short lines—of the originals are not used or followed.

I. RITUAL FOR MORNING DEVOTION.¹

O Thou mysterious depth of wisdom and purity! (報身)

O Thou who art omnipresent in activity! (應身)

O Thou eternally unshakable! (法身)

Thou Prince of the perfect Enlightenment and Harmony (Buddha), of whom there certainly are not many here on Earth.

I pray thee! Destroy all the vain desires which I have carried with me through innumerable kalpas, lest it shall become necessary for me still to traverse boundless periods of time before I may lay hold upon the fundamental source of life (the dharmakaya.)

I now make the vow! I will bear fruit and work out my ideal of becoming an enlightened one (or attaining to the precious rank of a Prince in the spiritual world.)

I further promise to take part in the salvation of all living beings, numerous as the sands of the Ganges.

Through this deep desire of my heart I pledge myself to work for all the little ones as well as the great ones.

Only such a pledge corresponds to the abundant grace of Buddha.

I prostrate myself and pray the world-honored one to be witness to this my vow:

If I do not first enter the five impure worlds,

If I do not help all living beings to become Buddhas,

Then let me to the very end miss the opportunity to reach the final perfect state.

1. Taken from the Lun-yeu Sutra. (楞嚴經)

Great hero of the great power and the great compassion!

I desire to be thoroughly searched in order that the smallest grain of error which still may remain in my heart may be blotted out.

Lead me so that at an early date I may be permitted to ascend to the higher understanding, and be placed in such a position that I may change the whole world into a "tao ch'ang."²

Let the nature of "Shun-jo-to"³ be entirely destroyed, and a heart of the "sha-chia-lo" type⁴ be granted me.

Hail to you, ye everlasting Buddhas all over the world!

Hail to thee, thou eternal law of life, everywhere in action!

Hail to thee, thou great Brotherhood all over the face of the earth!

Hail to thee, Sakyamuni Buddha!

Hail to thee, thou most exalted and perfect one!

Hail to thee, Kwan-yin Bodhisattva!

Hail to you, ye Bodhisattva cherubims!

At this time there burst forth from the halo of the world-honored one a hundred different precious beams of light.

Between the beams appeared something like a thousand different leaves of the precious lotus blossom, reflecting the image of Tathagata, as he was sitting on the precious flower seat. Some were like ten roads of light which with a hundred kinds of glorious rays shone forth from his head.

From each ray an all-embracing splendor flooded down as (glimmering) sand from ten Ganges Rivers. The host of cherubim hovered around in close company, carrying in their hands whole mountains, and wielding scepters, filling the whole empty space of the universe.

The whole assembly gazed with lifted heads, their hearts at the same time filled with awe and love and all united in prayer for blessing and help.

With their whole heart they listened to Buddha—the invisible.

And lo! Out from the brilliance of Tathagata came the following divine incantations:⁵

II. INVOCATION FOR THE WORSHIP AND PRAISE OF TATHAGATA USED IN CONNECTION WITH THE MORNING MASS.

Ye quiet and pure spirits throughout the ages! Come! Join in the function of loudly repeating the mysterious incantations of Tathagata!

All ye Heavenly Dragons, give glory to the three great values!

2. A square where the logos functions unhindered.

3. Falsehood and vain desires.

4. Unshakable, firm and secure in the truth.

5. Here comes the incantation, "the powerful words" transliterated from Sanscrit, meaningless to many of the monks and lay devotees, but nevertheless held in the greatest esteem on account of their supposed antiquity, bringing down to the last generations the original sound from the living master. Confer, words such as "Effata," etc., in our New Testament.

All ye guardians who protect (the sanctuary) join in the choir!

All from the three bad divisions in the transmigration;

All who are afflicted by the eight difficulties;⁶

All who receive mercy and come in under the four different categories of grace and the three categories of possession.

The country may come into a state of peace, and all in connection with militarism be destroyed.

The wind may be according to season, and the rain come down harmoniously for the joy and peace of the people.

In this way the whole people can offer their incense and cultivate their hearts with the hope of reaching ultimately the highest place.⁷

All over the universe the creation may have the experience of the sudden breakdown of all earthly difficulties.

They may enter the mountain gate and arrive at the state where there is absolutely no more sorrow.

The pious benefactor, who in this way surrenders himself to the three great values, will certainly increase his happiness and wisdom.

Amitabha appears in his golden body.

His countenance is marked by the most harmonious solemnity and dignity; nobody can compare with it.

The splendor from the diadem on his head flows up and down like brilliance from five Himalayas.

Buddha's eyes go clearly out to the four oceans, while from amidst the light innumerable pictures of Buddha are reflected.

The same is true of the Bodhisattvas; boundless rows of images are reflected, (repeating), the solemn forty-eight vows to ferry all creation over to the great beyond, and lead them along so that they may reach the ninth plane (the full perfection.)

III. PRAISING THE REMARKABLE AND VOLUMINOUS SUTRA.

(Avatamska-Sutra.)

I prostrate myself and give honor to the Hua Yen sutra, (華嚴經) through which is revealed, as in a vast ocean-mirror, the true aspects of the nature of life.

Lo! All kinds of light are reflected from the lofty brilliant one (Vairocana),

(By him stands) in unceasing activity the omnipresent Puhsien (Samantabhadra),

Revealing the different laws of the true model of life in their harmonious operation.

6. Chi li k'u.

7. The nepan (nirvana.)

Lungshu (Nagardjuna) himself from his Dragon Castle takes part in this reciting choir.

Shih-sha (Siksananda) from Kashgar (Y-tien) joins in with the most sublime voice.

In one moment was revealed the mysterious and magnificent way of salvation, which is given in the perfect Mahayana.

The true and secret method of transformation into the real nature of a Buddha was shown forth.

The whole thing was firmly established as though grasped with the hands, seen with the eyes and uttered from the mouth with a believing heart, producing the firm conviction that the great law of cause and effect lies behind all phenomena.

Out of this conviction the heart is filled with joy by seeing or hearing about virtuous people who make the great decision to attain the highest wisdom and compassion, and in this way launch out for the great aim of the perfect life of enlightenment, the wisdom called "sa-po-jo" (Sarvajua.)

Hail to thee, Vairocana, thou great creator and master of religion, thou merciful worthy one from the realms above! All unite in the chanting of the precious verses of the golden text.

Spreading out the text roll, attached to the precious cylinder, all the dust in the empty space⁸ flocked in from everywhere, all the world ages were melted together in one harmony—proclaiming the 10,095,048 words,⁹ embracing the most perfect school of Buddhism, (the perfect Mahayana)—the broad and catholic Buddhism presented by the Hua-yen Sutra.

If a man really has the desire to come to a full understanding of all the Buddhas of the three world-periods,¹⁰ he will surely in due time reach the point when he will comprehend (perceive) the true laws of nature. He will experience the whole thing in his own heart. If there are people who wish truly to present offerings, let them remember always to give reverence, to the Buddhas and Bodhisattvas from the seven different places gathered in the nine different assemblies.¹¹

If there are people who wish to bear witness about and proclaim (*the Hua-tsang* (華藏), *the heavenly realm of Vairocana*) if there are people who wish to enter that state and permanently proclaim the doctrine about it, let them study the teaching of this sutra regarding the five categories of cause and effect and the four divisions dealing with discipline.

If there are people who wish to perform the uninterrupted sacrifices, let them study the description about the ninety divisions of the Bodhisattvas and all living beings (stated in this sutra.)

8. The heavenly planetary matter.

9. Contained in the 81 Volumes of the Hua-yen-ching.

10. Past, present and future.

11. Elaborately described in the Hua-yen-ching in the most gorgeous way.

If there are people who wish to comprehend (perceive) and enter into the permanent function of proclaiming the law, let them plunge into the all embracing doctrines of the Hua-yen sutra.

I prostrate myself and make the vow:

I (name) through my whole life, through generation after generation, everywhere, in every spot, will always have my eyes fixed upon this sutra; the sounds of this sutra shall always ring in my ears; the words of this sutra shall always go forth from my mouth; my hands shall always be busy with the copying of this sutra; in my heart I will always ponder upon it.

May I through my whole life, through generation after generation, everywhere, in every spot, always approach all the saints of the hua-tsang.¹²

May I always be under the gracious protection and influence of the saints of the hua-tsang.

May I be able to give a full account of all that this sutra contains.

May I be like the "shan-tsai" Bodhisattva.

May I be like the Master of Power, Wen-shu Bodhisattva.

May I be like Maitreya.

May I be like Puhsien Bodhisattva.

May I be like the Bodhisattva Kwan-yin.

May I be like the Buddha Vairocana.

May I get the full benefit (merit) of this sutra.

May I in this way get the benefit of this great vow.

May I get the benefit of the four categories of grace and the three states of existence.

May I, together with all living beings in the universe, be helped in the work of blotting out all the sins and impurities which I have carried with me through eternity.

May I, together with all other living beings, be helped so that all the boundless sins and impurities which I have accumulated through past eternities, through all the stages of evolution, through all the boundless stages of emptiness, may be blotted out.

May I, together with the other living beings who are under the sign of the four graces and the three existences, be helped so that all the boundless cases of accumulated grievances and hostility (enmity) through past eternities, through all the stages of evolution, through the boundless stages of emptiness, may be settled and wiped out.

May I, together with the whole creation that lives under the sign of the four graces and the three existences, be partaker of the boundless happiness and wisdom, which has been stored up from past eternities throughout all the stages of evolution, through the unlimited stages of emptiness.

12. As described in this sutra.

May we altogether join in the great journey towards the glorious and solemn meeting place of the upper world (Hua-tsang) and unitedly be partakers of the perfect compassion and wisdom in the "logos-square."

Hail to thee, thou all-embracing Hua-yen-sutra and thou universal meeting place of Buddhas and Bodhisattvas described in the Hua-yen-sutra!¹³

IV. RITUAL FOR THE WORSHIP OF BUDDHA AND REPENTANCE BEFORE HIM.

O thou Sympathizer with all living beings, filled with great mercy and compassion! Thou, who in thy great joy pitiest (creation) linked up with Karma! Thou who art bestowing upon all thy gifts most abundantly!

How brilliant is thy countenance, how dignified and exalted thy person. Most heartily we all surrender ourselves to thee and worship thee.

I take my refuge in thee, and surrender my life to thee, thou most distinguished master of the cherubim.

I take my refuge in Buddha. I take my refuge in the Doctrine. I take my refuge in the communion of saints.

I now make the vow, not praying that I myself only may attain the happiness of reward in the human heaven division; not that I myself only may get my ears opened for the sound from above, or come to the full understanding of cause and effect.

But I pray that I may attain the perfect Bodhisattva-ship of the highest possible. Mahayana-Buddhism, and thus be enabled to get a "p'u-t'i" heart.¹⁴

I wish that I may, together with all creation, included in the all-embracing scheme of salvation, attain to the "anuttara sanyaks sambodhi."¹⁵

I take my refuge and surrender to the great host of Buddhas throughout the boundless empty space of the universe: to the most excellent dharma (doctrine): to the most holy and perfect communion of saints (sangha.)

Hail to Thee, Buddha Tathagata! Thou who art worthy of praise; Thou omniscient; Thou who knowest all about the past, present and future; who proceedest through all ages with good tidings of salvation; Who hast the perfect comprehension of the whole universe; The highest Master in this world and worlds to come; Thou master educator for obstinate creatures; Thou Master and Enlightened one of the heights and the depths;¹⁶ Thou world-honored one!

13. To be sung three times.

14. The full enlightenment, and the perfect heart of compassion.

15. The great wisdom about attainment in the great beyond. (阿耨多羅三藐三菩提).

16. Among heavens and men.

I promise not to be among the backsliders, neither will I be lazy.
 I make the promise that I will attain to the right understanding.
 I make the promise that I will save all living beings (bring them over to the great beyond.)

Oh Amitabha, according to the mighty power, which emanates from Thy vows, Thou wilt know and testify as to this my promise! Thou wilt bow down to me in mercy (according to my needs.) Thou will take care of me!

May I during my meditation, in the midst of my dreams, get a vision of Amitabha in his golden appearance!

May I experience Amitabha and the precious and solemn land, where he lives!

May I be privileged by receiving the holy sprinkling over my head from the hands of Amitabha!

May His light flow down over my body! May His hands touch my head and bless me. His garment clothe my body!

May He deliver me from all the obstacles by which I am entangled on account of my previous lives!

May He prosper the good root in my heart and in one moment blot out all my sickness, worries and vain desires, so that I may come to the perfect understanding, to the mysterious experience in my heart, through which the whole life is laid open and clear in one great revelation!

In this way the true and constant light will always shine forth (on my way) so that on the approach of the end of life I shall be able to know about it beforehand, and my body will accordingly—without any sickness or bitterness, without any kind of tribulation, with a heart liberated from lust and desire, error and misconceptions, perfectly content in regard to the fundamental duties of the religious life (five k'en)¹⁹ and with a happy feeling of appropriateness in regard to what I have given out and received—in this way shall I enter into the highest and final realization of life.²⁰

Amitabha together with Kwan-yin and Ta-shih-chih and all the holy ones come to receive me, beaming with light!

Bowing down they grasp my hand and lead me along. In front of me I see suspended from the lofty tower brilliant draperies. I feel the unique fragrance from the incense and experience the heavenly bliss from the holy Paradise in the West.

May all the living beings, who together with me get a view of these things and hear these tones unite in our joy and with us send forth thanks in wonder and rapture, attaining the state of enlightenment and the compassionate heart.

19. 五根, faith, diligence, thoughts, decision, wisdom.

20. Chang ting nepan.

VI. THE CLOSING PART.

At that time I (felt) myself sitting on the cherubim-platform, following Buddha from behind, and suddenly as by a "Philip" with a finger, I was born into the most Happy Land.

(I saw) inside the seven Lotus ponds between the most excellent Lotus flowers how the blossoms were opened and produced the picture of Buddha.

I saw all the Bodhisattvas and I heard the most mysterious tones from the chanting of the law of salvation.

I laid hands upon the "*Wu-seng n'eyn*";²¹ I realized all that was given me through the Buddhas in one moment. I personally received it all from the Buddhas and could give account of it.

I could give account of myself and the three different bodies (of Buddha); of the four different kinds of wisdom.²²

I comprehended the doctrine in regard to the "five eyes"²³ and perceived the meaning of the "six miracles," the boundless and numerous manifestations of the "Dharma."²⁴

I saw how all the virtues were finally established.

Finally (I saw) how I, without any alienation as to the Paradise-life,²⁵ returned to the unhappy and impure world,²⁶ divided my body and was incarnated numberless times in a way which cannot be described and imagined; how I appeared everywhere all over the world; how I applied the most lofty and divine power; how I established the most different methods for the one purpose, to rescue all the living ones, to induce them to separate themselves from that which is impure and get a clean heart so that they might all be born into Paradise and reach the place from which there is no possibility of falling back.

As it is—this great pledge must be of eternal character because the world ages are infinite, creation is infinite in scope, the accumulated sin and guilt is boundless and all the different kinds of disturbance and sorrow are of an eternal character. So accordingly my pledge must also be of an everlasting type.

May we now all worship Buddha!

May we with a firm decision cultivate a virtuous life and return in a broadminded way all good gifts for the benefit of all animated by life power!

21. The stage beyond birth and death. 無生忍.

22. In regard to the development of an arhat.

23. The carnal eye, the heavenly eye, the eye of wisdom, the eye which understands the "dharma" and the Buddha-eye.

24. The law of salvation operating everywhere and always preserved from destruction.

25. An-yang: Hsi-fang chi loh kwoh.

26. Soh-poh-si-chai, Sanskrit *Saha*.

May we give rewards for the four different graces received and give assistance to all, who are in possession of the three life-possibilities!

May in this way all the living beings linked up with the whole universe, all together reach to the perfect state of wisdom!

Warn Chinese Students!

JOSEPH BAILIE

THE new Immigration Laws of the United States which came into effect July 1, 1924, compel all non-quota alien students going to that country to be assigned to an institution of learning which has been recognized by the Department of Labor, as a school whose curriculum entitles those attending it to be of the status of students. The student, before he can receive his passport from the U.S. Consul in this country, must have a letter from the institution to which he is going stating that on his arrival there he will be admitted.

Among the restrictions imposed on the student, while in the United States, is one that compels him to report to the properly authorized person in the institution, once every week. This and all other restrictions, apply not only to Chinese students, but to all non-quota alien students entering the country. If the student, for any reason, does not report as prescribed by law, the institution at once notifies the Immigration Bureau, and the student is notified that he has either to return to school or leave the country. Students who entered the United States before this new law came into effect, are not affected by its restrictions, and can leave their institutions of learning, and work in industrial plants indefinitely and earn enough to pay for their expenses and go to whatever college they wish and leave it when they wish. All this has been changed by the new law. As soon as a college notifies the Immigration Bureau that the student is no longer enrolled in and attending courses, he is notified by the Bureau that he must depart for his own country by the earliest vessel leaving. Some students who went to the United States after this law came into effect, seeing some of their classmates who went to America before July, 1924, coming to the University at will and leaving when they liked, tried to do likewise, but soon found that the law really had teeth. They have been deported.

Engineering students and students in commerce are most affected by this law. It has been the custom for a good many Chinese Engineering students in the United States, either during their undergraduate courses or after graduation to take positions in Highway Construction, Mines, Paper Mills, Cotton Mills, Steel Mills, Bridge Construction, Machine Shops and in whatever industry they were looking forward to be engaged

in after their return to China. This has now all been stopped. Only one loophole is now left to the student who wishes to get the practical training in the factories, and that is by attending a school which has, as part of its curriculum, a specified amount of work in the workshop or other job. These are called *Cooperative Institutions*.

COOPERATIVE SCHOOLS.

The student in a cooperative school has his time divided into what is called periods. Some schools have a month, some two weeks, some even a whole term as a period. But they all agree in that the student has to spend alternate periods in the factory and in the classroom. In case his school has a month-period, he spends a month in the classroom and the next month he works in some industrial plant, being under his foreman and receiving his wages as any other workman in that plant does. He thus gets a thorough training under the supervision of a professor who is called the "co-ordinator." He has to write an essay at the end of each period describing shop processes and suggesting improvements that might be made in practice. He is also supposed to get into the closest touch with his comrades at work, and to observe their reactions to new shop rules or to other restrictions that of necessity have to be issued from time to time in plants. All this is under the supervision of his professors. It is readily seen that students who wish to bring back with them anything but a theoretical knowledge must now attend one of these cooperative schools, of which there are in the United States about twenty.

Another difficulty here arises. It is more difficult for aliens to be admitted to cooperative schools than to the old regulation schools. This difficulty arises from the fact that arrangements have to be made by the school with industrial plants to admit their students to their works. A good many companies are willing to admit Americans but will not admit aliens. Their reason for doing this is because it costs them considerable trouble and expense to train students. While the students are working, the management keeps a sharp eye on those admitted in order to find out the best. They pick out these and offer them positions as department managers after they graduate from the University. They are not permitted to engage a non-quota German, Chinese or other alien student as a permanent employee after graduation. So that before the University can send an alien student to any shop, special arrangements have to be made with the management for his admission. The Chinese Institute of Technical Training has been looking after this matter, and has made arrangements with several of these cooperating institutions, to admit Chinese students in Engineering and Commerce. The following are now open to admit Chinese:—

1. *The College of Engineering and Commerce, University of Cincinnati*, Cincinnati, Ohio. The Dean of this College, Dean Hermann Schneider, is the father of cooperative education in America. His was the first school to adopt this plan, twenty years ago. It is now spreading rapidly and, from present indications, every engineering school in the country will be cooperative in twenty years more.

Courses are given in this College in Civil, Electrical, Mechanical, Chemical, Metallurgical, Geological and Commercial Engineering. The courses are stiff. Unless a Chinese student has excellent English, he ought not to go to the University of Cincinnati, as he certainly will never finish his course there. He also has to have sufficient funds to pay his way. He needs altogether about \$1,100 U.S. Gold every year, but he can earn in the shops about \$350 leaving a balance of \$750 Gold that he must have for annual expenses. A brilliant man with good English and enough funds, will find Dean Schneider a good friend if he works hard and has no snobbery about him. Otherwise he will find it impossible to remain in that college. This in a less degree applies to all the cooperative schools, for they are all copied after Dean Schneider's. The length of the course in this school is five years and the student for all those five years spends every second month in the shop. There is no such thing as holidays.

2. *Marquette University*, Milwaukee, Wisconsin, has a five year course in Civil, Mechanical, Electrical and Chemical Engineering. For the first two years it does not cooperate, but the student spends all the time in the class rooms. For the 3rd, 4th and 5th years it cooperates, having the period of four weeks as the University of Cincinnati has. While not cooperating, the student needs \$1,000 Gold a year. While cooperating, he earns about \$350 a year. This was the first cooperative school established after that at Cincinnati, and is practically as stiff.

3. *University of Detroit*, Detroit, Michigan, gives a five year course in Civil, Mechanical, Electrical and Chemical Engineering. It cooperates the whole five years in periods of two weeks. The student needs \$1,000 Gold a year but earns about \$400 in the shops. A good many automobile plants cooperate with this University.

4. *Drexel Institute*, Philadelphia, Pa. gives a five-year course in the same subjects as the University of Detroit, with three-week periods. It cooperates all but the first year during which the student spends his whole time in the class room. While cooperating, the student earns around \$350 a year, so that he needs in addition ready cash of \$650 a year for the cooperating four years and \$1,000 for the first year. Philadelphia is a regular beehive of industry and gives Chinese students an excellent opportunity for getting practical training in small industries such as



Salt carrier who trudges 70 li a day under a load of 130 pounds.

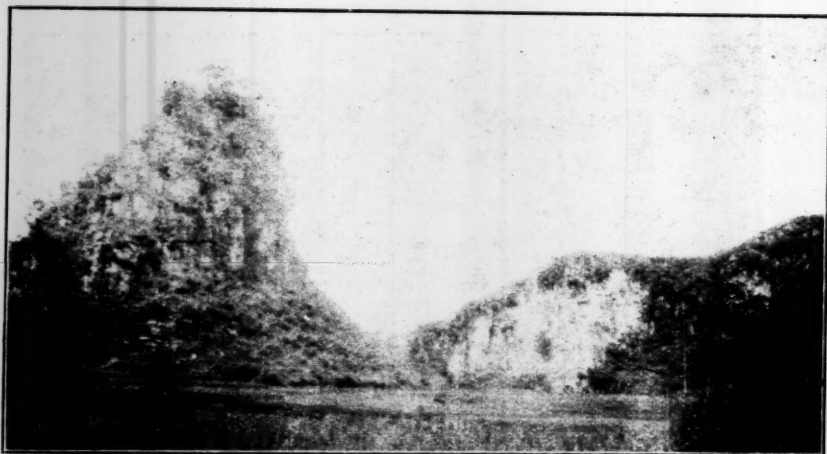


Bridge over Ta Ming He.



River near Chang Te.

VIEWS OF KWEICHOW PROVINCE.



VIEWS OF KWEICHOW PROVINCE.

could now be started in China. The Chinese Institute of Technical Training recommends this school specially.

5. *Newark Technical School*, Newark, N.J. gives a four-year course in the same subjects as the University of Detroit, with two-week periods. It cooperates only the third and fourth years. In non-cooperating years the student needs \$1,100 Gold yearly. While cooperating he earns about \$350 a year. This is an excellent school for small industries.

6. *Northeastern University*, Boston, Mass. gives a four-year course in Civil, Mechanical, Electrical, Chemical and Commercial Engineering, in five-week periods. It cooperates all but the first year. While not cooperating the student needs \$1,000 a year. While cooperating, he earns about \$350 a year.

7. *University of Pittsburgh*, Pittsburgh, Pa. gives a four-year course in the same subjects as the University of Cincinnati. Its period are twenty weeks. It cooperates only the second and third years. While not cooperating the students needs \$1,100 a year. While cooperating he earns around \$370 a year. This school is well adapted for Mining and Metallurgy.

8. *The University of Akron*, Akron, Ohio, gives a five year course in Mechanical, Electrical, Civil and Commercial Engineering, in nine-week periods. It cooperates for all five years and the student, besides what he earns, needs \$600 a year. Akron is the rubber industry center.

In all these schools where Commercial Engineering is taught; Business Administration is included.

Chinese students applying for admission to these schools can have more information given them by writing to Mr. Kuang-pei Liu, Executive Secretary, Chinese Institute of Technical Training, 25 Voong Sung Lee, Muirhead Road, Shanghai.

The Chinese Institute of Technical Training is much more interested in the quality of the student than in the numbers that go to the United States. Better have one man well equipped than fifty poorly equipped. It does not recommend any student to go to the expense and trouble of going to the United States, unless he has an engagement with some company to enter their employ on his return. Even in this case, it recommends that he spend two or three years on the job in China before he starts for America to finish his preparation for his life's work. By doing this, he will the better appreciate the education that he receives while at school and will be on the look out for improvements that he can make in the plant in China. In no case does it encourage any one to go to the U.S.A. for any of the above-mentioned courses unless he has an opening awaiting him on his return. It fears that such a student on his return will join the army of 4,000 unemployed returned engineering students already in China. Ambitious young men have a longing to go

and conquer the difficulties that surround the acquisition of a degree from an American institution. This is a laudable ambition. But, besides being ambitious, every young man should consider that he has to spend his life in China and unless the education that he receives while attending school in China or America, equips him for better service and a richer life than he would have without the schooling, his schooling has been valueless. This applies specially to technical training. Unless the man receiving it is going to make use of it in after life, it is not nearly as valuable as a course in the College of Fine Arts. The latter will enrich his life no matter how it is spent. Indeed the danger to engineering students is that even if they have the opportunity to make use of their technical training in after life, they will find that they began to specialize too early with the result that they lack the culture and education that ought to mark every professional man.

Some Present Aspects of Buddhism in China

KARL LUDWIG REICHELT

AS might be expected the Buddhists as well as the adherents of other religions in China have experienced severe setbacks and great difficulties during this time of turmoil. Many of their temples and monasteries are occupied by soldiers, many of their best buildings are badly damaged and much of their property has been confiscated. The travelling monks are experiencing great difficulties in finding food and shelter: consequently, in many cases, their pilgrimages have had to be abandoned. Quite a number of monks have withdrawn into civil life and not a few are to be found in the army.

Still a great percentage of them keep on, struggling valiantly to protect their temples and fields: but their spiritual life is of necessity on a low level.

The best aspect of Buddhism of today in China is found among the lay-devotees, of whom many wealthy ones from the interior have fled to Shanghai or other treaty ports. Their number has increased considerably as a large number of scholars, merchants, officials and students, gathered in the treaty-ports, have joined the Brotherhoods. Their sorrow and disillusionment have caused them to turn to Buddhism. Daily meetings are held for these newcomers in the many chu-si-lin (居士林) or in the bigger private homes. It is quite astonishing to see, at the present time, how many of the richer homes try to arrange a special hall (Fo-tang 佛堂,) set apart for worship and meditation.

Without doubt these Buddhist associations are filled with much more vigour and spiritual power than the other freer syncretistic movements.

Many of the latter have had to close up as they came under suspicion of not being in agreement with the nationalistic movement. That is the case with the Tung-shan-she, the Wu-shang-she and the Tao-teh-hsioh-she. Even the once so powerful Tao-yuen had to go into retirement or to sail wholly under the Red Swastika Flag. In spite of all difficulties the Buddhist Associations keep on, flourishing especially in the great ports.

It is also noteworthy that the Christian Sunday is becoming, more and more, a fixed day for worship among these lay Buddhist devotees. They often gather in their halls (to which sometimes are added vegetarian restaurants) early Sunday morning, spending the whole day in worship, meditation and lectures, taking only one hour's rest for participation in a common, frugal meal; something like the "agape" among the first Christians. One of them recently said to me, with beaming eyes, "We call on the precious name Oh-mi-to-fo until we forget everything else. That is bliss, eternal bliss!"

As to forms of worship and modes of thinking, "Pure Land" Buddhism is decidedly the most popular at present. It is, however, very interesting to note how many of the best educated and the deeply religious lay devotees assisted by prominent monks (法師) from the monasteries of the "Pure Land" sect penetrate into the deepest and most fundamental aspect of Buddhism—the concept of Nirvana. Never do they deem it "absolute extinction," as some western scholars would have us believe. It is stated and it is felt that all the negations used in this connection are only expressions of the total breakdown, the perfect doing away with all kinds of ego-centric assertion. Because only through this experience can the real life, the Wu-liang-shou (無量壽) be attained.

Tai-hsu's Buddhist academy in Wuchang was closed two years ago and the new one he started in Amoy has taken a course which made it impossible for him to continue. He was, in fact, driven away. I found him recently in the innermost gardens in the Lin-yin monastery at the West Lake, Hangchow, planning for a trip to western countries. His famous magazine, "Sound of The Tide," is still going on; but probably of greater value at the present time is the organ of the lay-devotees the "Lin-Kay" (林刊) and the organs of the young student-section often so fanatic, but at the same time so wonderfully virile, the "Foh-jin" (佛音) and "Hsin-teng" (心燈).

Buddhism in China at the present time has naturally not so vast and tremendous a sphere of influence as before. On the other hand, there has never been a time in which Buddhism was more intensely cultivated in lay circles and in small groups of the elite among the monks.

For that reason we still feel that the work of "The Christian Mission to Buddhists," Nanking, now being carried on in Shanghai, is just as necessary as before. New doors are being opened. May we receive wisdom and power from above to enter them.

Detroit

H. T. HODGKIN

IN the sumptuous seven million dollar Masonic temple 3,500 students gathered at the close of 1927 to consider the foreign missionary movement. They came from all over North America; speakers came from all over the world to address them. The nature of the meeting was in marked contrast to previous ones. No attempt was made to marshal all the facts that support missions in such a way as to convince even the most doubtful. Stirring appeals were almost entirely omitted. No one was asked to reach a decision as to his life work. On the contrary difficulties, mistakes, failures were freely mentioned. Facts were laid before the convention in a frank way. Students were simply asked to look at the facts for themselves and make up their own minds.

No one can say what the result of a convention of the former type might have been in the year 1927. Anyhow it seemed to the leaders of the movement impossible. What the result of the convention actually held may be time alone will show. My own impression is that it struck a deep note and that the mass of those present responded. The response would seem to me to be an assurance that the movement, which has been called "foreign missions" but which may have to be re-christened ere long, can make an appeal to the present generation of students if presented in the right way, and that it will win an enthusiasm from them not less than that given by previous generations of students.

What is the right way? In the first place it must largely be presented by Christian nationals from the countries to which missionaries have gone. The students want to know what they think, and unless their call is clear many students will not seriously consider the service. Such is my opinion after attending Detroit. This call was clear and nothing was more impressive than the voices of men like Francis Wei and Akagi of Japan as they spoke for their fellow-countrymen and of their need of help from the West. But they also made clear the kind of help they wanted and it seemed to me that the students responded to the suggestions made by such speakers. These want missionaries who will not be too bound to their sectarian loyalties but who will always put Christ first and believe that His Spirit is guiding the churches of the East not less than those of the West. They want missionaries who will make clear that they are not part of the economic or imperial systems that seem to threaten Africa and Asia, and who will, when occasion arises, speak fearlessly on evils with which their own nations are identified. They want missionaries who will put the interests of the country to which they go even before those of the country from which they come. They want missionaries who will serve humbly in positions where there may be little credit to

be gained if only they may express the Christ-spirit in relation to the life of to-day.

The students gathered in Detroit were, I believe, as a whole responsive to these ideas. They believed in sharing what they had and were determined to avoid, if they could, the attitude of race superiority. They wished to see the churches in other lands making new experiments in living the Christian life or expressing it in words or church organization, and they believed that such experiments might greatly help the churches of the West. They were out for adventure no less than the early missionaries, but their adventures will be in a different field and of a different kind.

There was plenty of discussion at Detroit. What seemed to puzzle some of the students was to find their objections and difficulties being stated from the platform instead of being ignored or met by ex-cathedra statements. The result was that the rather strained feeling of some previous gatherings was absent. If the missionary work of the Church is to go forward it must be because the generation now in college and those following take it up. Of them it may be said they will not take up anything that seems unreal or simply sentimental. The facts of to-day however make their appeal. The whole world problem is unusually impressive without needing any emotional emphasis. And deep down the Cross of Christ still makes its ancient appeal in ever new ways. There can be no evading this challenge. Once bring men face to face with Christ revealing God's love and way of dealing with men as seen in that supreme event and there will be those who are moved to give themselves unreservedly to the supreme task of making that love known to the ends of the earth. I left Detroit convinced that this appeal is still the strongest one and that there are many students in college to-day to whom it must be irresistible when once they catch the vision. There has been a slump in missionary volunteering. The causes need to be examined with care and the situation cannot be put aside lightly. Nevertheless the convention this year leaves me in no doubt as to the power of the missionary appeal to-day when it is made in the way that can be understood by the student of to-day—that rings true, does not hide behind dead shibboleths nor depend on exaggerated emphases. This I take it is the big thing that Detroit has to say to us in China for our encouragement and our serious thinking.

In Remembrance

Mrs. Li Pen Ken

IN July, 1927, there passed into the Larger Life one who will be greatly missed by all who knew her,—Mrs. Li Pen Ken, of the Presbyterian Mission in Peking. Mrs. Li was a woman of unusual beauty and force of character, and her record of thirty-six years of continuous service in Christian schools will not often be excelled in China.

Her father was Hsueh Nai Liang, a Christian scholar who taught Dr. W. A. P. Martin, and who for a time worked with Dr. John Wherry on the Wenli translation of the Old Testament. A brother, Dr. Hsueh Shou I, was for a time a missionary in Yünnan, under the Chinese Home Missionary Society. Her husband has all his life been connected with the Presbyterian Mission, either in Peking or in Paotingfu.

Mrs. Li was born in 1874, and at the age of seven entered the school for girls taught by Miss Newton in Peking. She graduated at seventeen in the same class with her life-long intimate friend, Miss Li Mu Chen, of the Yünnan Mission, who died three years ago. Mrs. Li was a colleague of Miss Li's for almost thirty years in her alma mater, first in Peking, and, after 1900 in Paotingfu. After her marriage Mrs. Li gave one-half of each day to teaching, and one-half to the care of her family. She had eight children, five of whom lived to grow up. Four of these have had, or are having, a college education. She kept her home and her children immaculate; and, as the wife of the pastor, always had time for the larger questions and interests that came up. She was a natural student. She kept up her English study as she was able, throughout her life, and constantly studied to improve the quality of her teaching in arithmetic and in Bible. Her Bible was filled with beautifully written marginal notes taken during Miss Newton's chapel talks through the years. These were often copied while she was busy with household duties, in bits of spare time.

Her character was very like that of her teacher, Miss Newton, with whom she had been closely associated for twenty-six years. She had poise, dignity, thoroughness, sincerity, reverence, love of learning, and respect for personality. During the long period of her teaching, hundreds of girls passed through her classes. She was deeply interested in their lives; and often, at critical times, brought all her strong personality to bear against mistakes which she felt might seriously affect their characters or work. Her example as a Christian, as a wife and mother, as a teacher, has been a constant inspiration to all who knew her. The last

years of her life were handicapped by frail health; but her energy and her interests were those of the life abundant, and to the end she planned for service.

GRACE B. MATHER.

Charles Norris Hartwell

Charles Norris Hartwell came of missionary ancestry, his father, Dr. J. B. Hartwell, having been a pioneer in Shantung. He was born in San Francisco, in 1884, where his father was engaged in work for Chinese, and came to China with his parents when eight years of age. The next eight years were spent in Tengchow and the Chefoo Boys' School. He graduated from the University of Missouri. After teaching in America he was appointed by the Southern Baptist Convention to its North China Mission in 1909. He passed away in Hwanghsien, Shantung, on December 2, 1927.

Immediately on his arrival in China he was made principal of the Hwanghsien Boys' Middle School. He inspired love and respect among all his students. He was a thorough teacher, a strict disciplinarian, and a personal friend to all. These qualities characterized also his later service as dean and acting president of the North China Baptist College. When missionaries were evacuated from Shantung he stayed on in Hwanghsien to care for the college and station work, making occasional visits to Chefoo. Burdens laid down by others he assumed without counting the cost. In a letter written just three weeks before his death occurred these words: "I am beginning to find my job pretty hard. I am tired much of the time. I am carrying twenty-seven hours teaching per week, besides keeping the accounts, doing dean's work, etc., and the strain is beginning to tell a bit. But things are in good shape and we have much for which to praise God."

In addition to these multitudinous duties Mr. Hartwell found time to "live in a house by the side of the road and be a friend to man." He kept open house, often until late in the night. His command of Chinese, acquired in childhood, and intimate knowledge of Chinese life were exceptional: his capacity for friendship was unlimited. To him came officials, teachers, students, business men, laborers, people with all sorts of difficulties, and none went away without help. The executive committee of the North China Mission adopted the following minute regarding Mr. Hartwell's life and work:

"His clear and unbiased judgment, his cool justice uninfluenced by personal feeling, his deep understanding of the mind of the people among whom we work and whom we came to serve, his spirit of brotherliness, his ability to work shoulder to shoulder with others, his willingness to submerge

his opinions in the will of the majority, his gift for having around him Chinese co-workers of ability, his indefatigable energy, his fine mind, his gay and happy nature, his deep devotion to his Lord—these and other splendid qualities made him a valued co-worker. In his death we have sustained an irreparable loss."

Our Book Table

THE RELIGION OF TIBET. "*The Wisdom of the East Series.*" J. E. ELLAM. John Murray, 50a Albemarle St. London. 3/6 net.

The main purpose of this book is to show how and where religion in Tibet has fallen below the higher ideas of original Buddhism. Its various dark and superstitious elements are noted. Tibetan religion appears, therefore, as a conglomeration of good and bad elements, though the sources of these and their connection with indigenous religious ideas are not always sufficiently developed. Among the priests there are sincere earnest students though the majority of them are ignorant, superstitious and often crude and coarse. "Nirvana is not," says the author, "annihilation. It is a state of moral perfection attained by the arahan or saint." Beyond it is the state known as "Pari-nirvana." To a preliminary treatment of Buddhism is added a study of Lamaism. Temples, monasteries, The Potala and the "Devil Dances" are all described. These latter are said to be really "folk-dances" or "mystery plays." The book concludes by suggesting that Tibet needs another religious reformer "who shall endeavor to clear the jungle and bring to light the buried truths of Buddhism." The author thinks, however, that the vested interests of Lamaism would make this task of reform extremely difficult.

THE LIFE OF BUDDHA. A. FERDINAND HEROLD. Albert and Charles Boni. G.\$3.00.

This is not a work of fiction. It is a biography built up on myths, legends and some history drawn from sources not popularly known. The result is that Gotama appears as a wonder worker often performing miracles that might aptly be described as "stunts." He thus becomes in his own mind and that of others something more than human, working wonders at will to prove this. Two attitudes towards him are apparent in this biography. First, he is conceived of in terms of magical abilities, such as ever haunt the naive and untutored mind. Second, some have taken their idealistic views of his personality and teaching and painted the real Gotama in colors which arose in human imagination not in history. To the scientifically minded religious seeker much credited to him in this compilation is repellant. To those, however, who think of religion as being mixed with the bizarre, the weird and the magical such an account as this may give a basis for a superstitious faith. For thoughtful people such doings as herein recorded will make them hesitate to accept those hints of some of his more well-known teachings worked in here and there in the book. Yet through the mesh of legends and magic one can glimpse something of a serene, self-controlled personality who had won something he deemed worth while for all men, and who had renounced power, wealth and pleasure in the pursuit of this deliverance. Having found deliverance for himself he sought to share the knowledge thereof with others. And if one can forget the often crude magic

and miracles with which he has been credited one can see a gentle, loving person whose real attraction lies in the higher virtues and his attempt to simplify man's efforts to attain spiritual deliverance. If, however, this biography gives to some extent a popular estimate of Gotama then as an estimate of him it will have to pass through the fires of scientific disillusionment if he is to hold his own. This biography while charmingly written tends in our judgement rather to weaken than strengthen the attractiveness of the Buddha for intelligent people.

RELIGIOUS THOUGHT IN THE LAST QUARTER-CENTURY. Edited by GERALD BIRNEY SMITH. *University of Chicago Press, Chicago, Illinois.*

In a number of studies originally published in the *Journal of Religion* and prepared by experts in their respective fields the changes in Christian thought anent methods of studying Christian sources, and the contents and meaning of Christianity which have evolved during the last twenty-five years are set forth in an illuminating manner in this book. All desirous of keeping up-to-date on the development of Christianity should read it. Critical Christian thought appears to be in a state of flux. One, therefore, must take the conclusions of Biblical critics tentatively. The growing understanding of the links between Christian and non-Christian "faiths" is frequently mentioned. Developments in Christian thought as regards social problems are likewise set forth. The chapter on "missions" is especially interesting. This movement is now seen to be "an integral part of the general political, commercial and cultural expansion of the West," and "something more than the faithful transmission of an inalterable, sacred deposit. It is itself a creative process." The chief modern problem of "missions" is, "How then, and to what extent, can traditional supernaturalism, democratic self-realization, and scientific pragmatism be combined and harmonized into one progressive humanitarian movement?" Such queries prove the necessity of rethinking the Christian world-program.

SHOULD SUCH A FAITH OFFEND? ERNEST WILLIAM BARNES. *Hodder and Stoughton.* 7/6 net.

The Bishop of Birmingham has been the storm center of much recent controversy in England. Yet he is only trying to be sincere in his preaching by applying fairly generally accepted scientific ideas to theological problems. He is also against the efforts of sympathizers with Rome to inveigle Romish ideas and forms into the Anglican Church. He is, therefore, frankly against transubstantiation which he regards as localizing spiritual matters in space. This attitude he claims is in accord with the accepted ideas of the Church. It is interesting to note, however, that this seems to be the chief point of the attacks upon him. In sermon XXXI he sets forth frankly his ideas as delivered in many places and to many differing groups of people. The above ideas receive considerable reiteration. To read these sermons is to understand something of what it means for a modern preacher to try to be sincere. The influence of modern preaching has suffered much from the charge of insincerity. The particular sermon which has received most attention recently is included. It was only a short talk given at a dinner-hour service. Such a book of sermons is useful in enabling the reader to understand where adjustment has to be made between modern scientific ideas and traditional theological concepts. For instance the views of Augustine on sin are definitely eschewed in them.

REPORT OF THE ANGLO-CATHOLIC CONGRESS. SUBJECT: *The Holy Eucharist*. London July 1927. Published by the Society of S. S. Peter and Paul, Westminster House, 8 Great George St., London and Morehouse Publishing Company, Milwaukee, Wis., U.S.A. Price G.\$2.00.

In the "Foreword" it is stated that Masses were offered in over 90 churches in the London district alone in connection with this Congress. Masses for children were also held! 21,000 Anglo-Catholics enrolled themselves as members.

The series of papers collected in this volume all have as their subject "The Holy Eucharist." The writers are able and devout men (Miss Evelyn Underhill is the only lady who contributes a paper) who have been captured by what they feel to be a great conception. The incarnation of Christ was a fact in time and space. It occurred in Palestine nearly 2000 years ago. "Therefore, (page 40) in order that the benefits of the sacrament of the Incarnation might not be lost to posterity it was necessary for Christ to institute means by which those benefits might be perpetuated for ever through time and space: otherwise human access to God would have remained the sporadic, irregular and unreliable thing of emotional experience which it was before, and which it still is to all who do not avail themselves of the regular sacramental life of the church." "The sacrifice of the mass is not a new sacrifice but is identified with the original complete perfect and sufficient sacrifice of Christ, in Time, on Calvary by the supernatural sacramental means of transcending time and space . . ." I have given these quotations so that we may have the writers' own statements of their views. One need scarcely say that many devout Christians differ from them entirely in their theories and explanations of the "Sacred Memorial Feast."

Another quotation or two is in order. "The meal in the Upper Room grew by the providence of God into the stately ritual and high ceremonial of the later Mass . . . The real lesson of history is that here is the truth of God." (page 108). "Our Lord willed to consecrate his death to be the sacrifice of his people not by a rite performed once and for all, but by a rite even to be repeated, at all times and in all places so long as the Church should remain on earth. That rite is the sacrifice of the Eucharist" (p. 97). "Incarnate God becomes really and objectively present in that sacrament." (page 223). We venture to ask whether if a believing minister of a non-Anglican communion administers this sacred rite to believing Christians, they may have the same experience of communion with their Lord and Master as those of the Anglican communion? Another query that bobs up is, Why is it that the use of the scriptures of the Old and New Testaments scarcely finds a place in these papers except as proof texts for their sacramental theory? The veiled slight in the phrase "Bible-loving Protestants" (p. 148) gives point to this question. Protestantism is elsewhere critically referred to. The whole trend of these papers is 'Romeward.' In this use of the phrase "Romeward" the reviewer may have shown that he too has a bias. Be it so! It is almost impossible for some to breathe spiritually in the atmosphere of the Anglo-Catholic theories of the sacraments and all that springs out of those beliefs. I will close this review with an irenical note, quoting words of Canon Goudge in his very suggestive paper on "Sacrifice in the Old Testament" (p. 78). "The Holy Sacrifice is a reasonable service which requires the activity of the mind and of the will. It cannot be pleaded for us, unless it is pleaded by us; and it cannot be pleaded by us with acceptance before our Father unless it is the expression of our own worship, our own penitence, our own thanksgiving, our own desire to do his will and to forward

his purpose for the world. I myself was brought up among the evangelicals: I know them and I dearly love them still. I am sure that the best Catholics and the best Evangelicals are here far nearer one to another than either of them understand; it is words that divide us far more than our real convictions."

E. B.

THE MIND AND FACE OF BOLSHIEVISM. RENE FULOP-MILLER. *G. P. Putnam's Sons, Ltd., New York. 21/-.*

This is a ponderous volume of 308 pages and 236 illustrations backed up by a fair-sized bibliography. On the basis of much documentary evidence it attempts to disclose the mind and aims of the Russian Communistic leaders as they strove for "social redemption," described here in terms of a mechanized mass-man. Weird and huge were some of the efforts to remake the social order in one grand turnover through art, drama and propaganda. They did succeed in disturbing all departments of Russian society and stirring the mind of the world with fear. But many of their aims and plans were frustrated. They could not, so easily as they imagined, even with the magnetic personality of Lenin to whom the revolution was largely due, overthrow the ingrained psychological and long-standing drives of Russian life. Not a little of the early power of these leaders was due to the fact that much of what they urged was already being sought by certain groups before their appearance. Actually the revolutionary leaders made a religion of a materialistic mechanized order of living, and offered to satisfy the age-old desire for an earthly order of peace and prosperity. This volume gives evidence of an emerging reaction against their rosy and materialistic dreams. From a perusal thereof one gets the impression of a great and lumbering mind striving for a quick solution to political and economic suppression and in the end falling back on itself in confusion. Yet Russia will never return to the past. This experiment, rash and hopeless to many, has shocked its mind into looking for a new direction for life. Time alone will reveal what direction. It is suggested also that these "Bolshevist" ideas can be traced back to the anarchist Bakunin (1814-72) dealt with at length in Nesta H. Webster's "World Revolution," a book received, we believe, somewhat sceptically. Even after reading this tome one is inclined to reserve judgement on what has happened or will eventuate in Russia for, as the author says, the Western world has no standards whereby to judge this strange and unprecedented output of the Russian mind.

"MARX, LENIN AND THE SCIENCE OF REVOLUTION." By MAX EASTMAN. *Allen and Unwin, London. 1926. 7/6 net.*

This is a book which all interested in political science and upon whom the present chaos in China weighs heavily, should read. The author has no spiritual or intellectual ancestry. He is pure modern. His exposition of Hegel may contain lacunae but his demonstration of the crippling effect of Hegelianism upon the Marxists is masterly. The Marxists simply inverted the "spiritual determinism" of Hegel into a material determinism. The Capitalist System, they argued, contains within itself the seeds of its own dissolution. Marx had it all worked out, with long arrays of statistics, and rounded his theory off to a religious completeness by means of the Hegelian dialectic. But, alas, the heretic Lenin, nominally a Marxist, really

a practical genius, demolished the Marxian-Hegelian "Higher-Nonsense" by demonstrating that the Revolution necessary for the dictatorship of the Proletariat which was reckoned to be inevitable only in those countries where Capitalism was well advanced, i.e., in Britain and U.S.A., and which was to come "inevitably" by some mystical-material-historical determinism, was, as a matter of fact, achieved by a nation economically backward; and this, not by an economic fatalism, but by means of an organised group of men who wanted and WILLED a change. "Men can get" what they want if:

(a). They clearly define what they are after,—and

(b). They consider ways and means, not as philosophers, mystics, Utopians, etc., but as *practical engineers* working to some kind of time limit.

Lenin as the engineer of the Revolution stands in vivid contrast to Marx, Engels and their disciples who waited on the Event as many Christians "wait" on God. Lenin is the Paul of the Revolution, the Marxists are the Rabbinical Pundits who cannot bear that the Revolutionary theory be infringed by the least jot or tittle. He was a practical engineer who followed a policy of "sharp turns," meeting each turn of the general situation with a new mental reaction instead of trying to drive the theory through brick walls. They, the Marxists, tried to interpret every change of the situation in terms of the dialectic with disastrous results. The author's own feeling seems to be that genetic psychology will prove to be the only possible basis for any rebuilding of society. This is a good guess. But what if this young science of psychology proves that men will think religiously? This is a brilliant and sardonic book and one which drives us to the conclusion that the Evangelicals have not yet attained a thinking on anything like the level of their living.

H. MARSDEN.

BRIEF NOTICES.

THE METHODIST YEAR BOOK, 1928. *Methodist Book Concern, Cincinnati, New York.*

Six pages of this year book give in a very condensed form much interesting information on China. The effect of the revolutionary movements of 1927 on missionaries and Christian work is summed up significantly. Last year Chinese Methodists (American connection) gave \$160,000 for salaries of Chinese pastors, \$23,000 for missionary work, \$78,000 for new buildings and improvements and \$76,000 for other church purposes. Presumably these figures are in gold. An increase of \$7,600 over the previous year was registered.

JESUS CHRIST. By CANON ANTHONY C. DEANE. *Hodder & Stoughton. (People's Library Series). Pp. 251. Price 2/6 net.*

A somewhat unusual view of Jesus as a Teacher is presented in this book, viz., that He did not accept the status of a layman or unauthorised teacher, but that He was a duly accredited and ordained "Rabbi," and as such was fully recognised by the religious authorities of the time. While we find the arguments for this point of view unconvincing, we are compelled to recognize the ability with which Canon Deane states his case, and the book as a whole supplies, within small compass, in an easy style and with great literary charm, materials which will help his readers to answer the supreme question, "What think ye of Christ."

E. F. B. S.

倫理的研究 A Short Study of Ethics. By Z. K. Zia, M.A. Christian Literature Society, Shanghai, 40 cts. This is an attempt, and a fairly successful attempt, to expound the principles of ethics in simple terms and simple language. The word "fairly" is used to indicate that complete success is not possible within the limits of space which the author has imposed on himself. This would be an interesting book to give to one of our less erudite evangelists or teachers who are unfamiliar with the subject. It is thought provocative.

宗教觀. Why I Believe in Religion, by Charles Reynolds Brown, Dean of the Divinity School of Yale University. Translated by J. W. Nichols and Hu Ta-ling. Church Literature Committee of the Sheng Kung Hui. 20 Minghong Road, Shanghai.

A very valuable little book written in a simple but chaste style, worthy of a wide circulation.

家庭問題討論集. Home Problems. Y. W. C. A. 19 Yuen-ming-yuen Road, Shanghai, 60 cts. Deals in an instructive and interesting manner with the problems inseparable from marriage, maternity, the training of children and upkeep of the home. Is well written and cannot fail to be helpful to those for whose benefit it is written.

神禮學. The Liturgy of the Chung Hua Sheng Kung Hui with a brief introduction on liturgics by Rev. Laurence B. Ridgely, S. T. D., Chinese text revised by Mr. Tsen Tsung-hen. The Book Room, 20 Ming-hong Road, 50 cts.

世人真友. The Best Friend. A life of Christ in simple language with photogravure frontispiece and three coloured plates. Translated by C. H. Ch'en and J. S. Helps. R.T.S. for China. Hankow and Shanghai. 15 cts.

耶穌之教訓. Our Lord's Teaching by Rev. James Robertson, D.D. The Guild Text book series. Translated by C. H. Ch'en and J. S. Helps. R.T.S. for China, Hankow and Shanghai, 25 cts.

The manner of our Lord's teaching, the method of his teaching, the great subject of his teaching, etc. A very good book translated into simple language.

遊美短篇軼事. My American Sketches by Z. K. Zia, M.A. 35 cts. Address Zia Sung-kao, C. L. S., Shanghai.

A series of interesting tales of the life of a Chinese student in America told in good Mandarin.

古文今譯中國故事. Christian Literature Society. 20 cts. This is a selection of anecdotes from ancient Chinese sources which are told first in Kwoyü and then in the original wenli of the book in which they were written. A moral is drawn from each incident and much preaching material may be gathered from these tales.

保羅生平錄. The Life of St. Paul, by Dr. James Stalker, Glasgow. Translated by C. H. Ch'en and J. S. Helps, with an extra chapter of references and questions for Chinese students. R.T.S. for China, Hankow and Shanghai. 25 cts.

Stalker's life of St. Paul is a classic. It is here translated into Mandarin easily understood of anyone capable of reading his Bible. It should be very widely used and he will be a careless reader who fails to benefit by its perusal.

禮拜學. Outlines of Liturgics by Rev. Erland Shvonen, Lutheran Theological Seminary, Shekow. The Lutheran Publishing House, Hankow. 90 cts.

This is a large book. It is 9 x 6 inches, printed on strong white paper and contains more than 220 pages. It has numerous illustrations of famous churches and sketches the history of liturgics from early times. A book that those who attach value to ceremonial will welcome.

舊約六經新解. An Introduction to the Hexateuch, by George W. Hollister, Hinghwa Biblical school. Translated from the Hinghwa Romanised by Chen Tien Chia. The Mission Book Co., Shanghai. 60 cts.

This book is intended to help preachers, students and any who are troubled by problems arising from the first six books of the old Testament. It might almost be called massive, it is 9 by 6 inches and runs to nearly 580 pages. It is difficult to see how it can be sold at the price asked for it. It is written from the modern standpoint and attempts to face fairly the theological problems which have been discussed in connection with the first books of the Old Testament during the last few decades. Whether the problems will be judged to have been satisfactorily solved or not will depend on the predilections of the reader. At any rate an immense amount of work has been put into the book and it will provoke thought and probably antagonism in the minds of many readers.

CHRISTIAN ETHICS. The George Dana Boardman Lectures, 1927. University of Pennsylvania Press. G.\$1.50.

Much that is now being written in the West aims to show that the ethics of conduct must change to fit the changing modern experience. This series of five lectures aims to

show perhaps the opposite, that the Christian ideals of conduct need no change and are as applicable to-day as ever. They give, therefore, a somewhat conservative viewpoint on modern ethical problems. The most interesting chapter treats of "The Originality of Christian Ethics." In this chapter Dr. G. E. Foley, an Episcopal minister, shows Christian ethics to be original along the following lines. (1) Christ himself as the embodiment of the ideal. (2) Making morality a filial service, (that is, of course, the Chinese idea also). (3) A new type of man: a new orientation of the virtues. This book would be of help in a source on the comparative study of ethics.

A FIRST COURSE IN PHYSICS. B. SHEN. *Commercial Press, Mex.* \$4.00.

This is a text-book for middle schools prepared by a professor of English in the Peking Normal University and the National University for Women. It is not an exhaustive study of physics. It is rather prepared for those with little knowledge of the topic. Many illustrations are used. It is an interesting sign of the times to have books in English by Chinese on a western science.

THE QUIET EVENING. RICHARD KING. *Hodder and Stoughton.* 6/-.

Essayettes on modern aspects of life usually piquant and sometimes ironical. The author has a way of taking the clothes off of certain current tendencies and showing up their naked reality in a way that does not increase their attractiveness. Often, also, he takes the simpler, unnoticed experiences and clothes them with meaning.

THE NATURE OF RELIGIOUS TRUTH. A. D. LINDSEY. *Hodder and Stoughton.* 6/- net.

This is a series of sermons preached by the Master of Balliol in the chapel of that institution. In simple language certain present-day issues are developed and explained. Among these are, "The Atonement," "Saving Faith" and "The Divinity of Christ." Though prepared for a particular audience these sermons fit the needs of the average man on the street.

THE MIDDLE AGES. E. B. OSBORN. *Hodder and Stoughton.* 2/6.

The Mediaeval Mind will not appear, after reading this volume, as dark as it has often been painted. But it was, nevertheless, a period of ruthless struggle overshadowed by a "ghostly empire." The struggle of Christendom, mediaeval social foundations, land and labor, trade and industry are all treated. In modern days the struggle over Christianity is mainly mental; in the middle ages it was military. Perhaps it is well to be reminded that Christianity has often been defended by force of arms. The strange paradox whereby woman was legally and religiously placed on a low level and yet enjoyed many privileges and much respect makes interesting reading.

CONSTRUCTIVE CITIZENSHIP. L. P. JACKS. *Hodder and Stoughton.* 8/6.

This book treats of the universe in terms of time not of space. In this "time-thought" world man's chief function is work. His chief end in work should be quality not quantity. "The cult of quality," Dr. Jacks says, "is Christianity in its simplest and most intelligible form." Love for men is shown best in "common participation in valuable work." To meet this situation every man, a worker-for others as well as one worked-for by others, needs skill, competence (scientific method) and trusteeship—the greatest of which is trusteeship. To seek to turn out an enduring job rather than to be merely happy must be man's chief motive. All this must be viewed in cosmic as well as terrestrial terms. In cooperative experimentation to meet life's teeming challenges will be the bases of a new social order be discovered. All this and much more goes to the making of "constructive citizens." This book is a fine stimulant for jaded and disillusioned spirits.

THE GREATEST BOOK IN THE WORLD. By T. H. DARLOW. *Hodder and Stoughton.* Price 2s. 6d., net.

There is a value and significance to this little book altogether apart from its size and price. In it we have the last contribution of the much loved Rev. T. H. Darlow in his own special field of Bible scholarship, with testimony in each chapter to his faithful study, ripe knowledge and unique experience. So beautiful is the style and so rich the material that there is temptation to make copious quotation; the chapter headings, however, sufficiently indicate the range of the contents. These are, the Development of Scripture, the Charter of Christendom, the Bible and Civilization, the Bible and Babel, the Vitality of the Scriptures, the Book of all Saints, and the last,

"Can we outgrow the Bible?" In this age of pressing problems this book is specially timely.

THE GATEWAYS OF THE STARS. By GEORGE H. MORRISON, D.D. Hodder and Stoughton, London. Crown 8vo. Pp. 280. Price 6/- net.

An enterprising London Journal recently sent out emissaries in search of "Living Churches" and it engaged to "assess" Wellington Church, Glasgow, a noted dramatic critic whose impression was that Dr. Morrison by his preaching influences the whole of the city and stabilises hundreds of lives. But he does more. By means of the column for Sunday Afternoon reading which is a feature of the "British Weekly" his influence extends over the whole world. The present volume contains sixty-nine of these suggestive studies, which, in spite of their brevity, deal with the greatest themes of faith and doctrine, and are marked by a simplicity which is far removed from shallowness and which can only have been achieved at a great price in mental toil.

E. F. B.-S.

SAINT TERESA. By Mrs. CECIL CHESTERTON. Hodder and Stoughton, London. (People's Library Series). Pp. 288. Price 2/6 net.

Those who have the least sympathy with her sacerdotalism, her ascetic rigours or her desire for poverty will still be unable to repress keen admiration for the sheer spiritual genius of St. Teresa of Avila. She was that most powerful of combinations—the practical mystic. She held that while "it was good to see visions, meals must be cooked." It is recorded of her that "saucepan in hand she would go off into ecstasy, and, coming back to earth, would continue stirring the sauce," and that after a successful spiritual crusade, she would return with equal zest to the making of an omelette.

E. F. B.-S.

MOONLADY. UPTON CLOSE. Putman. G.\$2.00.

Moonlady is a Chinese patriot who escapes finally from tremendous risks encountered during and on account of leadership in the student uprisings of some years since. She falls in love with a foreign correspondent who rescued her from soldiers and actually joined and served the revolutionary party. But she finally marries a Chinese General. The intrigues of foreign diplomats and governmental advisers are worked into the romance which gives a good insight into the psychology of Chinese revolutionaries.

THE SPOILERS. J. H. FABRE. Hodder and Stoughton. 7/6.

This is a study in Fabre's delightful style of certain "spoiler" insects which live in trees and woodwork. It is put up in the form of conversations between an entomologist and several children. It is, therefore, especially good as a book through which to introduce children to some of the grotesque and strange wonders of insect life.

Correspondence

Greyhound Racing.

To the Editor of

The Chinese Recorder.

DEAR SIR:—It is perhaps too late to prevent this harmful craze of greyhound racing from being introduced into Shanghai, but can we not as representatives of the Church of Christ in China do something to protest against what

the *Manchester Guardian* calls "the greatest engine for making gambling easy that has ever been known"?

Australian houses of legislature have prohibited it, as have also the London County Council and several other public bodies in England,—the home of this new betting device.

Trustworthy critics declare it to be a travesty of sport incapable

of lasting out a single season if it were not for the organized gambling that accompanies it.

The N. C. C., helped by the Chinese Christian press might do good work in enlightening the Chinese as to this new menace to public morals.

Yours sincerely,

HENRY PAYNE.

What should the Recorder do?

To the Editor of

The Chinese Recorder.

DEAR SIR:—Through change of address, I suppose, I failed to receive my December copy of the RECORDER, while the January copy is already at hand. This is the reason why I am late in indicating that I do not wish to renew my subscription for 1928.

It will not surprise you, if as a Lutheran and a believer in the full inspiration of Holy Writ I say, that nearly every copy of the RECORDER during 1927 has been a source of irritation and disappointment to me. Why do men come here to be leaders, when they are still "groping for a message" to deliver? Why should I read what people may think China has to "contribute to religion", when I know that the true religion is completed in the Bible, and cannot be improved or augmented? Why should I look for "higher spiritual altitudes", when no man has ever fully scaled the supreme spiritual altitudes of the Bible? How can I enjoy meditations on the "Christian dynamic" by one who is not aware that faith in the Redeemer is the *sine qua non* of spiritual life? What business

has the church, which Christ intrusted with the Gospel, to "co-operate with Peasants' and Laborers' Unions." I fail to see where Christ commanded his disciples to "interpret civilization", and where the Gospel implies that. Why should I wish to lower the office of a missionary to be merely one who "exchanges ideas?" Certainly, as I understand God's demands upon me, I am sent neither to abrogate the "unequal" treaties, nor to engage in "social uplift", nor to install flush toilets. I am assuredly here to preach Christ crucified, and if I fail, God will ask of my hands the souls who might have been saved but for my failing. In such preaching the RECORDER evidently cannot be of any assistance to me. That social uplift will most surely be brought about by preaching the Gospel, as an incidental benefit, it may not be superfluous to repeat.

If I wished to read stimulating and sound political comment upon China, there are better journals than the RECORDER. For the social side there are journals at last equally good, which do not insist upon degrading mission work into a hand-maid of material progress and experiment. And as for sound theology applied to the situation, where has the RECORDER offered it? The only reason why I should like to keep the RECORDER would be to keep informed as to what other "altitudes" the Modernist movement in China will find.

Will you believe me if I say that the above comments are in no manner personal reflections upon the editor of the magazine, but upon the magazine as such, and the entire spirit which pervades its pages?

Yours for an uplifted China.

MARTIN P. SIMON.

Devolution.

To the Editor of

The Chinese Recorder.

DEAR SIR:—With reference to the paragraph in your issue for December, 1927, headed "Missionaries put under Synod" (p. 806), it should be understood that the location and work of Presbyterian missionaries were placed under the jurisdiction of the Chinese Church Synod, subject to the approval of the Scottish and Irish Home authorities. The paragraph in question only referred to the situation in Manchuria last July.

Since then the mission authorities in Edinburgh and Belfast have accepted the proposal in terms of certain suggestions and understandings, which were fully discussed at the annual meeting of the Manchurian Conference held in Mukden in January.

With the help of a detailed scheme worked out by the First General Assembly of the Christian Church in China, which met at Shanghai last autumn, a series of recommend-

ations was drawn up as a practicable basis for this important step in devolution. Both the united conference of the two missions and the separate Scottish and Irish Councils passed these recommendations, *nemin contradicente*.

For the completion of the new system there remain two necessary steps to be taken: (a) the submission of the detailed plan to synod or its executive, not as an official proposal of a Conference of missionaries, but as the views of foreign members of Synod; and (b) the passing on of the plan to home authorities for their consideration.

When and if these bodies finally place their imprimatur on the transference of the control of the missionaries' location and work from a completely foreign organ to a predominantly Chinese one, then another large advance will have been made towards the goal of a self-governing Chinese Church of which the missionaries are recognized ministers, that is to say, servants.

Yours sincerely,

F. W. S. O'NEILL.

The Changing Situation

London Missionary Society Forges Ahead.—This Society asked and expects to receive from its supporters an increase of twenty per cent. Last year its income was £363,647.4s.9d. The increase anticipated means an additional £70,000.

An Evangelistic Hike in Fookien.—Dr. C. M. Lacy Sites of Fookchow, reports having recently travelled inland about forty miles in all. This was a repetition of a somewhat similar trip taken late in 1927. "On both trips" he says, "we

found that the gospel of repentance toward God and faith in our Lord Jesus Christ reaches the people where they are. On the eighty-mile hike we gave a simple message of God's love to some 2,000 people whom we met and almost every one received it gladly—even joyously."

Trends in the Chinese Church.—In "The Review of the Churches," January, 1928, Mr. T. Z. Koo has an article on "The Future of Christianity in China." It is an excellent summary of existing conditions and problems. He notes the

following trends in the Church.

(1) An evolutionary process in church government. (2) A conflict between the "other-worldly" religious ideal and that of the social implications of the Gospel. (3) A process of indigenisation. The chief problems confronting the Church are given as;—(1) Transfer of control to Chinese Christian bodies. (2) The western support of work administered by Chinese Christian bodies. (3) The desire for a United Christian Church.

The Student Mind.—Twenty-one Student Y.M.C.A. secretaries recently met in Hangchow for conference. They reported that pessimism anent the Nationalist Movement prevails among the students, who are also bewildered and uncertain where to turn for guidance. Their chief present problems seem to be:—What should be our attitude towards sex questions? What is the relation of individual freedom to that moral law which is necessary to the well-being of society? What shall we do after graduation? How does communism as a theory and practice compare with the "Three Principles"? What is a sane and true philosophy of life for modern Chinese students? It is encouraging to note that students are beginning to face some important problems.

Developing Spirituality in the Chinese Church.—Assuming that these problems will eventually be solved, the next obvious steps along the lines of greater depth in spirituality, it seems to me, lie in the rise to leadership in the Chinese Church of a class of truly Christ-like men. For the elevation of a man to the trust of religious leadership, may we always insist upon this important criterion: "Has he really and sincerely heard the divine call which the Apostles heard directly

from the Master, 'Follow Me'?"

The answer must be clear and unequivocal, "I have heard; God Himself has called me. I have a real message to give to men and I will follow the Master in unselfish service to suffering humanity, whatever the price of sacrifice." Wu Yuey Len, The Chinese Christian Student, December 1927.

Notes from Hankow.—Recent reports state that no missionaries were living in the interior of Hupeh. Missionaries of the different societies concerned are living in Hankow and working from that center. This enforced proximity of missionaries is resulting in increased mutual understanding. The London Mission and the Wesleyan Society have united in a hospital. This hospital is nearing completion. Like other institutions it has been threatened by military occupation. Last Christmas was for Christians an especially jubilant time. Anti-Christian agitation was not in evidence. In one church a large number were baptized. The interest of some of these in the Christian faith dates back to times of bitter persecution. Dr. L. N. Chang, director of the Municipal Council in charge in the ex-British Concession, recently put up a tablet commemorating the handing over of this Concession as "an act of goodwill and friendship to China." This generous tribute had a conciliatory effect and was much appreciated.

The Bible in China.—The report of the British and Foreign Bible Society for 1927 is just out. It includes an interesting discussion of the part the "explosive" ideas in the Bible have played in the break-up of old China. These have helped create the present "perplexing conditions" by influencing the "breaking up of the old order," causing the "abandoning of old reverences"

and "stimulating the new ideas of independence and equality." The "desire for individual freedom" is one radical change that may be traced to the influence of the millions of Bibles scattered throughout China. This one society alone engages 400 colporteurs. There has naturally been a diminution in distribution particularly in the sale of complete Bibles. This latter is largely due to educational regulations which rule out the study of the Scriptures. Yet compared with 1926 this diminution is only twelve per cent. Over 3,000,000 books have been issued and a circulation recorded of 3,640,000. In view of the disrupted transportation facilities and the absence of so many missionaries this is a heartening showing.

Bible Sunday at Ichowfu, Shantung.—This year in practically all of the organized and unorganized centers special services were conducted, either by the pastor, evangelist or teacher. In the city church an able sermon was preached on the subject, "The Value of Bible Study." At the close of the service some three hundred gospel portions were distributed among the individuals of the congregations, either to be presented to some close friend who was deeply interested in the Gospel or to be kept by themselves if not church-members. Opportunity was given those who were not already members of the Pocket Testament League to sign the pledge cards. Many availed themselves of this privilege and went home happily with a beautifully, colored, cloth-bound testament. In many of the country meeting places, favorite Bible-verses were repeated from memory by the members of the congregation, while the rest of the day was spent in distributing gospel portions and tracts. In one church the Sunday

School children repeated from memory the books of the Bible and told Old and New Testament Bible stories.

Does China Need Christ?—"It has been said that the Chinese have their own religions, that there is an inherent difference between the peoples of the Orient and the peoples of the Occident; if the Chinese do not want Christianity, then the best thing the Christian mission boards can do is to withdraw from China and direct their efforts and funds in other directions where they will be appreciated. But what are the implications of such an attitude? Is it not a tacit admittance that Christianity has nothing to contribute to the present movement in China? Does it not deny the vital teaching of the Fatherhood of God and the Brotherhood of man? Is it not in substance the acceptance of Christ as a tribal or racial deity and not the Universal Saviour? If Christ is not the Universal Saviour, what assurance have we that He is a saviour at all? If the teachings of Jesus cannot do for the Chinese what they have done for other peoples in the West, then the command to "go into all the world and preach the gospel" becomes meaningless. Whether Christian missions withdraw or continue in China should not be decided upon the extent of opposition or approval Christianity meets with at any given period but on the broader and more stable grounds of the eternal truth and reality which is in Christ, the Saviour." Frank W. Lee. The Student Volunteer Movement Bulletin, January, 1928.

Carrying on at Lintsing, Shantung.—"When the foreigners left, the assistant superintendent was made superintendent the day before the last foreigner left, with hardly any knowledge of accounting, and

only casual knowledge of the hospital finances. The accounts, check books, and all correspondence were placed in his hands, with only an untrained book-keeper to help him. Five armies passed through Lintsing during the summer, all of them furnishing many soldiers as patients, all of them free, some of them disposed to be disorderly. One army brought an epidemic of relapsing fever. There were no foreigners there for five months of the year, and still the year will show 20% more patients and 15% more operations than last year, despite a heavy fall of snow which made work very light for six weeks in the late winter. The hospital was so busy during the absence of the foreigners that no one took a vacation until their return. No salaries were raised during the absence of the foreigners, not even those which had been promised by previous contract. More money was given by local Chinese supporters than usual, and by a greater number of individuals. The mayor was brutally assaulted by soldiers and stayed in the hospital himself for nearly two months."

Bishop Tchao Loses His Life in Relief Work.—In September the advance of the Shansi army towards Peking brought the perils of war and crowds of fugitives to Shan-kwa-fu, where he was Vicar-Apostolic. Mgr. Tchao organised relief and ambulance stations and enrolled detachments of volunteer helpers, officered by his priests and catechists. Pagans as well as Catholics volunteered for this relief service and acted under his direction. Ten relief stations were established (one of them in his own house), and most of these presently developed into improvised ambulances and hospitals. In the first days of October there was fighting for some days almost in the outskirts of the

city. Mgr. Tchao personally led his stretcher-bearers and first-aid parties out to the fighting line. Day after day he was busy from early morning, sometimes until midnight, helping the sick and wounded and distributing relief to the refugees. The winter came early and there was heavy snow and hard frost on October 14th, when the Bishop was engaged for hours after dark in his errands of charity. He found some poor people huddled together in a wretched shed, without any covering but their ragged clothes, and he brought them blankets and rugs from his own house, even giving away his own cloak. It was just after midnight when he reached his home again, very tired and chilled with cold. He had hardly sat down to rest awhile when he was seized with an apoplectic stroke. He died before daybreak, without recovering consciousness." The Examiner, December 31, 1927.

Presbyterian Mission in Hunan.—Of fifty-one missionaries working in the province at the beginning of the year only three were left when the annual report for 1927 was made up. Most of the Chinese workers have been loyal and all the Christians desire the return of the missionaries. Property losses have been considerable but not as great as was anticipated. At times when driven from their chapels Christians have maintained worship in their homes. The tidal wave of atheistic communism, however, caused great distress and confusion. The farmers' and workers' unions commandeered many country chapels. Yet evangelistic work did not stop. In spite of agitation and disturbance every station reported accessions to the churches. The Taoyuen orphanage has been much hampered. The Community Guild in Siangtan was taken over by "The Party" for a club which never

materialized for lack of funds and leaders. For one reason and another most of the schools had to close. Girls' schools seemed to hold out better than boys' schools. Only one of four hospitals was able to keep open all the year, the one in Siangtan. Most of the property either has or probably will be returned and most of the work will finally be resumed. The above are brief notes from an annual report which show how one Hunan Mission weathered the storm.

"Protection of Missionaries".—

This subject was mentioned in the February, 1928, issue of the CHINESE RECORDER, page 71. The Foreign Missions Conference which met in January, 1928, passed the following minute bearing thereon. "That in the judgement of this Conference the use or threat of foreign military force for the protection of missionaries is in general a serious hindrance to missionary work and that the effort should be made to secure for those missionaries desiring it the privilege of waiving their right to such protection." For this procedure the Department of State of the United States Government established a precedent in 1919. Certain missionaries of the Methodist Episcopal Church, South, desired to return to Mexico. But passports were not at that time being granted to American citizens for that purpose. The Department of State agreed to issue passports to the missionaries of this society if they would sign a statement waiving the right to claim protection. Several missionaries so signed and returned to their work. This principle might be embodied in a special treaty. In any event it involves some sort of announcement to China. There are, however, difficulties involved which might make it better to renounce diplomatic protection altogether. This might mean the

complete exemption of missionaries from extraterritorial privileges. In any event this is an encouraging move towards eliminating the "gun-boat" policy with regards to missionary work. Some feel, however, that the attempt should be made to Christianize American foreign policy as a whole and not simply with respect to missionaries.

Chinese Nationalism.—"Will Chinese Nationalism always remain the defensive force it is today? What guaranty is there that after it has achieved its present purpose, namely, China's liberation from foreign domination, it will not develop into an aggressive force? What assurance is there that Chinese Nationalism will not some day, too, be used to exploit and plunder the weaker countries and races such as is the case with British nationalism, French nationalism, Italian nationalism, Japanese nationalism and American nationalism? Supposing Chinese Nationalism does follow the example of the nationalisms of other countries, that is, passes from its present defensive to an aggressive stage, what then would or should be the attitude of the Church in China? Should it sanction and support it even as the churches of the West did their respective nationalisms during the World War and are still doing to a certain extent today, thus throwing to the winds some of the principles for which the Christian Church is supposed to stand? Or will the Chinese Church uncompromisingly condemn it and denounce it even at the risk of its own elimination from Chinese soil? Unless, indeed, aggressive nationalism can somehow be made unpopular in China and all the more so in the so-called Christian countries of the West, there is every reason to believe and fear that the Chinese Church will sooner or later be brought face to face with that

inescapable dilemma, the alternative of being either a traitor to its own country or a renegade to its own religion." H. S. Liang, *The Chinese Christian Student*, December, 1927.

What Do the Chinese Worship?

—"What then do the Chinese generally worship? Is there a systematic relation between their deities? Some say that the original worship of the Chinese may in general be divided into three classes, namely, nature worship, the worship of Heaven, and the worship of ancestors. Some add the worship of heroes. However, the impulse and tendency toward monotheism is not without definite expression. Temples of Earth, of Sun and Moon, and Sacred Mountains are only the expressions of gratitude for the good or harvest they bring forth. China has been an agricultural country, and this nature worship should not be surprising. The worship of ancestors is to continue filial duty, which is again an expression of gratitude. The worship of Heaven has various implications. Heaven or T'ien may be taken as 'the source of all living things' and therefore Heaven is the 'Supreme Ruler or Being.' The monotheistic tendency in China may be found in the common petition of the Chinese people whenever there is great suffering or in time of great difficulties. 'Venerable Heavenly Father' (Lao-tien-yieh.) 'The Only Great God' (Wei-huang-shang-ti) has been one of the oldest expressions for God. We should not neglect the identification between God and Rationalism. Chu-hsi (1130-1200 A.D.) of the Sung dynasty says, "Rationality is the metaphysical reality, from which all things are created. The structure of the universe follows the same law of rationality." Yu-Shan Han, *The Chinese Christian Student*, December, 1927.

What of Our Chinese Christians?—This is a question often asked. One of the best answers comes as part of a Christmas note from Mr. and Mrs. Frank S. Niles, Presbyterian missionaries at Hwaiyuan, North Anhwei. The letter abundantly speaks for itself.

" can think of no better way of wishing our friends a Happy Christmas than by quoting from the last letter which Pastor Sun has sent to us from Hwaiyuan. After telling of the siege, when a portion of the roof of the Girls' School was shot away by a cannon ball, when soldiers looted and pillaged all through the city, when fires raged destroying between eight hundred and a thousand homes, when two plain clothes men were shot down by their enemies in our own city chapel, another beheaded on the front steps of the chapel and still another shot to death at the back gate, the evangelist in charge nearly losing his life at the same time, the Pastor goes on: 'After the Sunday School was over, I heard that there was a battle in progress on the boys' school athletic field and that several soldiers had been killed On Wednesday we had prayer meeting just as usual. Including myself there was a total of ten people present. Although the meeting was not a large one, the spiritual atmosphere and the 'taste' of direct communion with God were even greater than when the attendance is larger. It was a time when faith is strengthened a hundred fold. . . . I live in the midst of deep water and hot fire, which forces me daily to a closer communion with God. I find much deeper and richer flavour to the study of the Scriptures now than I ever did in times of peace and quiet. Every day brings happiness—not one bit of gloom. Surely this is the gracious gift of God through your constant prayers for me."

Christian Literature Needs.—

Near the end of January, 1928, the National Christian Literature Association held a short Conference at St. John's University. The Conference was attended by the members of its own administrative committee and a small number of invited guests interested in the production and distribution of Christian Literature in China. The following findings were adopted.

"Special attention should be paid to the publishing of small pamphlets, which appear to be even more influential than books.

"Books should be produced along the following lines, the philosophy of life; historical Christianity; sex education; social economics; religion; church ritual. The following titles were suggested:—The Christian View of Life; The Life of Jesus As the Chinese See It; The History of the Chinese Church; The Social Ideas Found in the Bible; The Christian View of Sex; The Christian View of Economics.

"A writers' retreat should be held at Putu from August 8 to 19, 1928. The general theme suggested for consideration is; Changes in Christian Thinking in the West and in the Chinese View-point of Christianity.

"The following steps should be taken to collect literary material:

- a. Utilise the retreat of writers' in order to stimulate their interest.
- b. Utilize the writings of Christian college professors and students.
- c. Secure closer cooperation with the Christian college administrators in the matter of writing.

"The local committee should:

- a. Promote reading clubs all over the country.

- b. Organise study groups and publish their findings.

- c. Establish book agencies to increase the distribution of Christian literature."

Missionary Prospects.—

"Missionaries in the coming days, when the present storms have subsided, will be called upon to surrender not merely home comforts—those are of the lesser order of things—but their prerogatives and in many cases their prejudices also. For many of them the issue will be—let me try to put it as plainly as I can—between the young Chinese Church and the old China Inland Mission. For many the issue will be: 'My own control of the work which I was used to establish, or my glad and willing submission to the control of that work, myself included so far as I am still engaged in it, by those whom God has called out from the Chinese to be His ministers?' When that issue challenges individuals, as it already confronts us collectively as a Mission there is only one thing that will save them and us from disheartenment and, perhaps, from worse. It is the reaffirmation to ourselves and to one another, before the Lord, of what we are actually in China for. Why did we go to China? To establish the China Inland Mission as a permanent institution there? Never! We went to help plant the living seed of the Church of Jesus Christ, to foster its growth until it became independent of our help in any one place, and then to pass on to other regions where His Name was not known. And, under the circumstances in which we find ourselves to-day, it is our duty to reaffirm that purpose with sincere and strong intention. We are in China to pass on and to share with our brethren in that land what we have learned of God in

Jesus Christ, persuaded that knowledge of Him will alone interpret to China her own past and help her shape her future." From Address by J. Stuart Holden, China's Millions, December, 1927.

A Civic Program in China.—

Jukao, Kiangsu, has a civic program that is comprehensive, forward-looking and sometimes startling. It is too long for reproduction in extenso. It is worth noting, however, though we have no information as to how far it is actually being carried out. Roads, bridges, canals are to be made or improved. Special attention is to be given to the canals. Local industries are to be encouraged. A district bank is to be established to lend money at minimum rates to farmers, fishermen and small tradesmen. Health is to be safeguarded by, among other things, setting up a public hospital, examination of doctors, training of midwives, clean streets and anti-fly and anti-mosquito campaigns. Gambling and lotteries are to be abolished, marriage and funeral ceremonies simplified, "unrestrained social relationships between men and women" promoted, feng-shui doctors eliminated and public parks created. The rights of women are to be advanced by putting them on an equality with men, abolishing child-marriages, plural marriages, sing-song girls, allowing widows to remarry and encouraging women's societies. Ancient literary records are to be preserved and corrected where necessary. Charitable organizations are to be reorganized and their accounts audited. Yet the free distribution of porridge is to be suspended and a census taken of beggars with a view to making them work. There is a long list of plans to help, protect and promote farming and agricultural interests. Labor organizations are to be encouraged and the work-day limited

to eight hours. Conditions of apprenticeship are to be improved. An organization is to be set up to arbitrate between capital and labor. A government pawnshop with standard rate of interest is called for. Tradesmen are also to receive help. Use of Chinese-manufactured goods is encouraged. Foreigners are to be prevented from doing business in the interior of China. Religion *per se* is not mentioned, but religious institutions and practises are. All monasteries are to come under government control and their property to be registered. Sacrifices to Confucius and other worthies are to stop. Fortune telling and alleged spirit-communications must cease. Children are not to become monks or nuns. One mission—the Christian Reformed—works in this center. Plans are to be formulated for merging its hospital into the public institution. Its school is to be supervised and controlled by the government. This may be to some extent a paper program. Somebody is doing some civic thinking nevertheless!

Trends in Canton.—A correspondent recently sent us a summary of trends in Canton from which we have culled briefly. Government education seems to be less in touch with Chinese ideals and spirit than mission education. Modern medicine, however, comes nearer to the spirit of the old charitable organizations which is akin to that of modern preventive medicine in that it aims at the good of the public. Christianity is too "mission" and too professional to grow naturally. "Probably the verbal protagonism for a Chinese Christianity is at heart an unconscious protest against 'Mission Christianity.'" Its western organizational impulse is still too strong. "The Chinese see a 'Mission Christianity' and we see in the Chinese Church an adaptation of

that same thing and both are disappointed in the result." This organizational impulse obscures the "real spirit of Christ." Christianity is still, therefore, a "transplanted movement." Its real trends will not appear until artificial methods are discarded. Yet the deep respect of the Chinese for personality will enable them to adapt themselves quickly to Christian efforts based on this value. Christian schools feel this organizational impulse very strongly. Schools so influenced first showed signs of weakening in the face of opposition and revealed a tendency to gravitate towards the governmental organizational center of strength. Like attracted like. Certain institutions, however, built on personalities survived the opposition without change. If the governmental trend towards centralization succeeds, by no means certain, then its organized vitality will very likely control those institutions whose strength is organizational. If, however, governmental control reverts to its former looseness then such schools will revert again to mission control. Institutions whose strength is in personal rather than organizational influences will continue. The Church is trying to reorganize but faces the difficulty of an organization too heavy for its strength. Its chief models are the Mission and the Y.M.C.A. Political as well as mission organizations have influenced the Church in this regard. The Church has felt both the power of mission organizational effort and the urge of the body politic. The Revolution and the Church, therefore, tended for a while to move towards each other. Both talked of "saving China." Christianity was viewed as a means for regaining China's lost superiority or strength. But now the political revolution and the Christian movement tend to move apart. Christian preachers are now talking more of building up

life on a personal relationship to a personal God. Thus the Church on the one hand tends to organizational activities and on the other towards a personal religion. Those outside the church who are seeking a new way of life are turning from the politically-minded group to the Church. It is at this point that the Church tends to move apart from the political world. People are thus looking at the Church less as a political factor and more as a center of spiritual life.

The American Board and Indemnities.—On January 17, 1928 The Prudential Committee of the American Board at a full meeting passed the following minute:—"Without prejudice to the general question of the rightfulness or wisdom of seeking government indemnities for injuries wrought upon property or personnel in its mission fields, the Prudential Committee declares that in view of the uncertainty of government and judicial conditions in China today, the likelihood that in any effort to seek just recompense for injuries sustained, the innocent would suffer rather than the guilty and that such procedures would be apt to increase misunderstanding of missionary purpose and spirit, the American Board will not in this situation present any claim through the American Government to the Chinese national or provincial governments for damage done to life or property; and, while recognizing the right of its missionaries as American citizens to present personal claims to their Government for its advocacy, it will not encourage such individual action."

Chinese Contribution to World's Civilization.—During the meeting of the Pacific Institute of Relations held during the summer of 1927,

Professor Lee Shao-chang of the University listed the following as lines along which the Chinese might make a contribution to the world's development. "The Chinese of the past made beginnings along the following modern scientific lines:—(a) Astronomy—In this the Chinese made a good beginning twenty-two centuries before Christ. (b) Mathematics—The oldest arithmetic "Chou Pei" was written in the fourth century

B. C. It deals with the decimal system and the study of plane geometry. (c) Medicine—The discovery of the medical properties of herbs was made as early as B. C. 2700. Books on medicine were written since B. C. 400. (d) Physics—Ether was known to the Chinese a thousand years ago. The word ether is Greek, but the scientific use of it is essentially Chinese." *Pacific Data*, November 15, 1927.

Notes on Contributors

Rev. DJANG FANG was sometime on the staff of Nanking Theological Seminary. He is now a secretary of the National Christian Council.

Dr. A. J. FISHER arrived in China in 1902. He is a member of the Presbyterian (North) Mission. He is a secretary of the Kwangtung Divisional Council of the Church of Christ in China. He is now on furlough.

Rev. ANDREW C. Y. CHENG is on the staff of Yenching University, Peking. He is connected with the theological department of that institution.

Rev. LEWIS HODGINS was sometime a missionary in Foochow, Fukien. For some years he has occupied the chair of missions in Hartford Theological Seminary, Hartford, Conn, U.S.A.

Rev. D. H. SMITH is a member of the United Methodist Church Missionary Society. He arrived in China in 1924. He is located in Chuchiatsai, Sung.

Dr. K. L. REICHELT arrived in China in 1903. He is superintendent of the Christian Mission to Buddhists, Nanking. He is the author of a book, "Truth and Tradition in Buddhism."

Mr. JOSEPH BAILIE was sometime connected with the colonization and forestry work of Nanking University. He is now engaged in assisting students desiring to study in America.

Dr. H. T. HODGKIN was formerly a member of the Friends' Mission in West China. He is now a secretary of the National Christian Council. He went to the Detroit Convention, of which he writes, as one of the speakers chosen to represent Christian work in China.

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